

Gift - Donald Rod. 2/13/57.

THE
CHRISTIAN REGISTER.

No. 1.

JUNE, 1822.

VOL. I.

INTRODUCTORY REMARKS.

IT doubtless will be expected, that the public should be more particularly informed, than they have been in the prospectus, of the design and plan of the editor in this work.

To the most superficial observer, it must appear perfectly obvious, that the current of christian feeling, and christian effort, if it has not taken a new course, has received an entirely new impetus during the last thirty years. Within the recollection of many who will probably read these remarks, the great work of promoting the gospel in the world, was confined, almost exclusively to the clergy. The mass of christian persons contented themselves with applauding the efforts of their ministers, and with recommendations of those efforts to the patronage of heaven. The consequences were, that the exertions to extend the Redeemer's kingdom, were confined, feeble, and inefficient. A few liberal and pious men throughout the church, were perpetually devising judicious and noble schemes for doing good; but not being sustained by a religious public, these persons became discouraged, and their plans languished, or were entirely abandoned.

This is a hasty but correct portrait of what the church of Christ *was*, in every part of the world, as it respected the want of any thing like a united effort to do good, by extending the influence of gospel principles. How different is it at *present*? One great impulse seems to actuate the whole of the christian community. No sooner is any plan proposed, which distinctly embraces the two grand objects that ought ever to actuate the church, viz. the *extension of the divine glory*, and the *good of man*, than multitudes, influenced by the noblest principles, step forward to promote the design, both with their talents and their money. In many instances,

the old and the young, the serious and the gay, the parents and their little children, the slave and his master, all engage in the same work, and seem to feel the same divine impulse.

It is granted there are exceptions to the above remarks. While in some sections of the country, every thing is activity and zeal, in others the work languishes, or can scarcely be said to have commenced. This want of activity is strongly marked, and is much to be lamented, throughout all our western churches. Wherever this lethargy prevails, I apprehend it is chiefly to be attributed to one single cause; viz. *the want of information*. The great mass of christians throughout western America, have scarcely any knowledge of the actual state of the christian world at the present moment. They are unacquainted with the feelings, the struggles, the efforts, and the triumphs of their brethren, labouring in neighbouring, and in distant parts of the Lord's vineyard. They may be doing well at home, and be devoutly praying for the coming of the kingdom of Christ;—but they are using no active means to promote religion; and all for the want of knowing what ought to be done, for the want of some person to give a proper direction to their pious benevolence.

One leading design of this work, is, *if possible, to remedy these evils, by diffusing religious intelligence*. It is proposed, in a few of the first numbers, to place before the public, as distinctly as we can, a view of what has been done in the church, for the promotion of christianity, during the last thirty years. This will comprise a condensed view of the operations of Bible Societies, and Missionary Societies, and the various auxiliary institutions in the form of Sabbath-day Schools, Tract Societies, &c. &c. By this means, we shall endeavour to bring up the religious public to the present period, and thus prepare the minds of christians to accompany us through whatever may yet occur.

Independently of the pleasure which such intelligence cannot fail to impart to every pious mind, and the active and liberal zeal which it must inspire, there is another point of view in which this subject may be contemplated, viz. *as a mean of grace* to our children and thoughtless neighbours. No religious family, that regards God's providence, or properly estimates the means of grace, ought to be without a religious Magazine; and for this obvious reason: Every such work abounds with matters of *fact*. Now, the human mind,

in every grade of society, and at every age, is more influenced by *facts*, than by didactic lessons, however wisely the instructions may be delivered. It is this principle which imparts to fable and to fiction all their charms and power. It is the admiration, natural to the human mind, of the charms of real life, which imparts to history that interest which enchains every mind. It is the same principle that fills our libraries with the semblance of real life, in the form of novels and romances, a species of books most pernicious to virtue and religion. Let every pious parent avail himself of this principle, which operates so strongly in the bosoms of his children. Let him place within their reach a religious Magazine. In every well conducted work of this kind, details of *real* life are to be met with. Here are history and biography.—Here we see the operations of the human mind, when penetrated by the most horrid fears, and excited by the most lively hopes. Here we behold the workings of God's providence employed about that very *thing* on the account of which the world is sustained, and for which Christ shed his blood; and above all, we are here rendered familiar with the operations of divine grace, as displayed in the active zeal and dying triumph of the saints of the most high God. So great is the influence of example, so powerful is the principle of sympathy in human conduct, that, taking into view the present state of the church, and march of divine grace and truth in the world, we will venture to say, no family is fully furnished with the means of grace, that is not furnished with a religious Magazine.

Religious papers ought to be, as far as possible, exclusively so. When religious and political intelligence are found in the same paper, it presents, especially to the youth of our families, a powerful temptation to violate the Sabbath. The Sabbath-day is, with the labouring part of the community, almost the only day devoted to reading. A religious Magazine may safely be recommended by pious parents, as a highly useful species of reading for the Sabbath. But should the paper contain political, as well as religious intelligence, there is very little probability that our children, unless they be pious, will close their reading where the religious intelligence closes. The temptation will be strong to violate the Sabbath, by perusing the paper entire. Let not parents for the sake of a little saving, and in order to get both political and reli-

gious news in the same paper, throw so strong a temptation before their children.

There is still another point of light in which an extensive acquaintance with works of christian charity, and a participation in them, strongly recommend themselves to the attention of all pious persons. There never was any christian who did not desire his children and neighbours to be engaged in acts of piety and benevolence. Charity is the very spirit and essence of the gospel. Acts of charity, when performed by the pious, have a direct tendency to purify the heart, and assimilate the christian to the image of his Maker; and when performed by those who are not pious, they are among the *noblest means of grace*. It may well be questioned, whether an instance can be produced, of any person, young or old, who has for any length of time been employed in acts of christian charity, who has not eventually been brought to embrace the faith of the gospel. Now, nothing will have so direct a tendency to excite to acts of christian charity, as an extensive acquaintance with the charitable acts of our fellow men. This information can be obtained by no other means, than by that of a religious Magazine. Such a work, we again repeat it, is indispensable in every well furnished family, as a *most precious mean of grace*. Should any parent to whom we address ourselves to-day, ten or fifteen years hence, when the cause of God and of truth shall have greatly advanced, see his child employed in works of hostility to the conquering Saviour; and find him acting as some are doing at this time, holding up to scorn the efforts of the christian world; and should such a parent have the mortification to reflect that he did not early habituate his child to acts of piety and christian benevolence, and that he neglected to familiarize his mind with the history of God's grace, as displayed in modern times, how painful the reflection! how incurable the wound!

Let none say, the expense is too heavy. I will venture to pronounce it, there is not a family upon earth, which has been well furnished with Bibles, and Magazines, and other religious books, and where these books have been perseveringly read, that they have not proved an actual saving in point of *cash*. Induce your child to buy a Bible, or buy one for him yourself; encourage him to become a member of a Bible or a Missionary Society, or put into his hands a religious Magazine, and, in all probability, you induce him, vol-

untarily, to diminish his outlayings many fold beyond all your actual expense in this way. It is not among the least of the benefits of that course which we would recommend to you, that its full application would induce our families, and the community at large, to circumscribe their desires by their real wants.

To every christian, the souls of his children are incalculably valuable; and in moments of ardent devotion, and cool reflection, there is nothing on earth he would not resign, in order to secure that which is of eternal moment. Let these excellent feelings, and wise deductions, be permanent, and uniformly operative. Remember God works by means. You cannot, you dare not live without the *public* means of grace, if you can at all procure them. Be no less anxious to have the means of grace in your house at home. Let your child always have it in his power, when he has a leisure hour, to lay his hand upon a Bible, on some practical book, or on a Magazine.

The very fact of any person being employed in the circulation of a religious work, or being connected with a society of respectable persons in the promotion of some good and great design of piety and benevolence, has itself a tendency to elevate the character, to chasten the heart, and prepare the mind for the reception of the truth. This remark applies with peculiar force to young persons.

In addition to the design of giving general circulation to religious intelligence of every useful kind, and thereby exciting religious people of every denomination, to greater zeal and effort; the editor of the Christian Register, proposes to enrich his Magazine with choice dissertations and arguments in support of the grand doctrines of our holy religion. Aid in this department will be sought for, from the pens of such men as Magee on the Atonement, Horsley's Tracts, Stewart, &c. &c. This part of the work is, it is thought, imperiously demanded by the state of our country. It is well known, that in no part of America, except in the neighbourhood of Boston, are the soul-destroying errors of Socinus, and Arius, so industriously circulated as in Kentucky, and the adjacent states. Some remedy must be sought for, or the disease will become deadly. Removed, my christian friends, as we are, to an unapproachable distance from the book-stores of the Atlantic states, and compelled, if we purchase books in this country, to pay a most

extravagant price for them, it is with anticipations of the most pleasurable kind, that the editor indulges the hope of being able to remedy, in some small degree, this want among the great mass of christians in our country. This remark is only intended to embrace that kind of reading which shall have a tendency to excite to more personal piety, to greater exertions in the promotion of the gospel, and shall aid in confirming christians in the belief of the leading doctrines of their faith, by placing before them short and pungent abstracts from the ablest pens.

In these selections and disquisitions, the most sacred regard will at all times be paid to those doctrines which are acknowledged to be fundamental, by all evangelical churches. Do you, my christian brother, mourn over the degradation with which the character of our divine Lord, and his atonement are often treated in our country; be careful to strengthen your own faith, and guard the yet unsettled principles of your children, by securing a ready access to the unanswerable arguments of such men as have been named above. These arguments, accompanied with whatever may from time to time drop from the pens of the enlightened and the pious, we will endeavour, from month to month, to bring to your houses.

Do you desire to pray with yet more faith, "Thy kingdom come;" have it in your power to trace, with some degree of accuracy, the *monthly* progress of that blessed kingdom. Do you desire your children to come "to the help of the Lord, to the help of the Lord against the mighty;" let them put their infant hands to the work of the Lord now. Make every child you have, who is old enough to understand what he is doing, a contributor to the Lord's work, if it only be one cent a month, and to induce them to do so, make them acquainted with the proceedings of Bible Societies, and the success of Missionary labours; in a word, familiarize them with the fulfillment of God's promises, and the march of God's cause in the world at this moment.

It is true, you may hear these things stated from the pulpit, or you may read something of them in a fugitive newspaper; but it is presently forgotten, and the details are lost. You are bound to have these great facts of the triumphs of divine grace, preserved in the family archives, that you may recur to them years hence; that you may estimate what is yet to be done, by what has been

done. That you may turn to a fact, or retrace an argument, just as your condition, or the condition of your family may require.

In the management of the Christian Register, a very special regard will be paid to the youth. That part of the community may always expect to find a portion of the Magazine particularly devoted to them. Some young persons have already interested themselves in the promotion of this work, and we would flatter ourselves many others in various parts of the country will follow their example.

It shall be the constant effort of the editor of the Christian Register, to render the work worthy of the public patronage. He has undertaken it under some discouragements, and not without many fears of its ultimate success. He would prayerfully commit it to that God who has all things and all hearts in his hand; and earnestly solicit the aid and patronage of all who long for Zion's prosperity.

The following extract is from the pen of that excellent divine, the Rev. Heneage Horsley, Lord Bishop of St. Asaph. It is part of a Sermon delivered by him on the Incarnation.

"WE are assembled this day, to commemorate our Lord's Nativity. It is not as the birth-day of a prophet that this day is sanctified; but as the anniversary of that great event, which had been announced by the whole succession of prophets, from the beginning of the world; and in which the predictions concerning the manner of the Messiah's advent, received their complete and literal accomplishment. In the predictions, as well as in the corresponding event, the circumstance of the miraculous conception; makes so principal a part, that we shall not easily find subjects of meditation, more suited either to the season, or to the times, than these two points; the importance of this doctrine, as an article of the Christian faith, and the sufficiency of the evidence by which the fact is supported.

"First, for the importance of the doctrine, as an article of the faith; it is evidently the foundation of the whole distinction between the character of Christ, in the condition of a man, and that of any other prophet. Had the conception of Jesus been in the natural way; had he been the fruit of Mary's marriage with her husband, his intercourse with the Deity could have been of no other kind, than the nature of any other man might have equally admitted: an intercourse of no higher kind than the prophets enjoyed, when their minds were enlightened by the extraordinary influence of the Holy Spirit. The information conveyed to Jesus, might have

been clearer and more extensive, than any imparted to any former prophet; but the manner and the means of communication, must have been the same. The holy Scriptures speak a very different language: they tell us, that the "same God who spake in times past to the fathers by the prophets, hath in these latter days spoken unto us by his Son;" (Heb. i. 1, 2.) evidently establishing a distinction of Christianity from preceding revelations, upon a distinction between the two characters of a prophet of God, and of God's Son. Moses, the great lawgiver of the Jews, is described in the book of Deuteronomy, as superior to all succeeding prophets, for the intimacy of his intercourse with God, for the variety of his miracles, and for the authority with which he was invested. "There arose not a prophet in Israel like unto Moses, whom Jehovah knew face to face: in all the signs and wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and all his servants, and to all his land: and in all that mighty hand, and in all the great terror, which Moses showed in the sight of all Israel." (Deut. xxxiv. 10—12.) Yet this great prophet, raised up to be the leader and the legislator of God's people; this greatest of the prophets, with whom Jehovah conversed face to face, as a man talketh with his friend; bore, as we are told, to Jesus, the humble relation of a servant to a son: (Heb. iii. 5, 6.) and lest the superiority on the side of the Son, should be deemed a mere superiority of the office to which he was appointed, we are told, that the Son is "higher than the angels," being the effulgence of God's glory, "the express image of his person," (Heb. i. 3—6.) the God "whose throne is forever and ever, the sceptre of whose kingdom is a sceptre of righteousness:" (Heb. i. 8.) and this high dignity of the Son, is alleged as a motive for religious obedience to his commands, and for reliance on his promises. It is this, indeed, which gives such authority to his precepts, and such certainty to his whole doctrine, as render faith in him the first duty of religion: had Christ been a mere prophet, to believe in Christ had been the same thing as to believe in John the Baptist. The messages, indeed, announced on the part of God by Christ, and by John the Baptist, might have been different; and the importance of the different messages unequal; but the principle of belief in either, must have been the same.

"Hence it appears, that the intercourse which Christ, as a man, held with God, was different in kind, from that which the greatest of the prophets ever had enjoyed: and yet how it should differ, otherwise than in the degree of frequency and intimacy, it will not be very easy to explain; unless we adhere to the faith transmitted to us from the primitive ages, and believe that the Eternal Word, who was in the beginning with God, and was God, so joined to himself the holy thing, which was formed in Mary's womb, that the two natures, from the commencement of the virgin's conception, made one person. Between God and any living being, having a distinct personality of his own, separate from the Godhead, no other communion could obtain, than what should consist in the ac-

tion of the Divine Spirit, upon the faculties of the separate person. This communion with God, the prophets enjoyed: but Jesus, according to the primitive doctrine, was so united to the ever-living Word, that the very existence of the man, consisted in this union. We shall not indeed find this proposition, that the existence of Mary's Son consisted from the first, and ever shall consist, in his union with the Word; we shall not find this proposition, in these terms in Scripture. Would to God the necessity never had arisen, of stating the discoveries of revelation in metaphysical propositions! The inspired writers delivered their sublimest doctrines, in popular language, and abstained, as much as was possible to abstain, from a philosophical phraseology. By the perpetual cavils of gainsayers, and the difficulties which they have raised, later teachers, in the assertion of the same doctrines, have been reduced to the unpleasing necessity, of availing themselves of the greater precision of a less familiar language.

"But if we find not the same proposition in the same words in Scripture, we find in Scripture what amounts to a clear proof of the proposition. We find the characteristic properties of both natures, the human and the divine, ascribed to the same person. We read of Jesus, that he suffered from hunger and from fatigue; that he wept for grief, and was distressed with fear; that he was obnoxious to all the evils of humanity, except the propensity to sin. We read of the same Jesus, that he had "glory with the Father before the world began;" (John xvii. 5.) that "all things were created by him, (John i. 3.) both in heaven and in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him," (Coloss. i. 16.) and "he upholdeth all things by the word of his power;" (Heb. i. 3.) and that we may in some sort understand, how infirmity and perfection should thus meet in the same person, we are told by St. John, that the "Word was made flesh."

"It was clearly, therefore, the doctrine of holy writ, and nothing else, which the fathers asserted, in terms borrowed from the schools of philosophy, when they affirmed, that the very principle of personality and individual existence, in Mary's Son, was union with the uncreated Word. A doctrine, in which a miraculous conception would have been implied, had the thing not been recorded; since a man, conceived in the ordinary way, would have derived the principles of his existence from the mere physical powers of generation. Union with the Divine nature, could not have been the principle of an existence physically derived from Adam; and that intimate union of God and man, in the Redeemer's person, which the Scriptures so clearly assert, had been a physical impossibility.

"But, we need not go so high as to the Divine nature of our Lord, to evince the necessity of his miraculous conception: it was necessary to the scheme of redemption, by the Redeemer's offering of himself as an expiatory sacrifice, that the manner of his conception should be such; that he should in no degree partake of the

natural pollution of the fallen race, whose guilt he came to atone, nor be included in the general condemnation of Adam's progeny. In what the stain of original sin may consist, and in what manner it may be propagated, it is not to my present purpose to inquire: it is sufficient, that Adam's crime, by the appointment of Providence, involved his whole posterity in punishment. "In Adam," says the apostle, "all die:" (1 Cor. xv. 22.) and for many lives thus forfeited, a single life, itself a forfeit, had been no ransom: nor, by the Divine sentence only, inflicting death on the progeny, for the offence of the progenitor; but by the proper guilt of his own sins, every one sprung by natural descent from the loins of Adam, is a debtor to Divine Justice, and incapable of becoming a mediator for his brethren. "In many things," says St. James, "we offend all." (James iii. 2.) "If we say that we have no sin, we deceive ourselves," saith St. John, "and the truth is not in us: and, if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." (1 John i. 8. and ii. 1.) Even we Christians all offend, without exception even of the first and best Christians, the apostles. But St. John clearly separates the righteous advocate from the mass of those offenders—that any Christian is enabled, by the assistance of God's Spirit, to attain to that degree of purity, which may entitle him to the future benefits of the redemption, is itself a present benefit of the propitiation which hath been made for us: and he, who, under the assault of every temptation, maintained that unsullied innocence, which gives merit and efficacy to his sacrifice and intercession, could not be of the number of those, whose offences called for an expiation, and whose frailties needed a Divine assistance, to raise them effectually from dead works, to serve the living God. In brief, the condemnation and the iniquity of Adam's progeny, were universal. To reverse the universal sentence, and to purge the universal corruption, a Redeemer was to be found, pure of every stain of inbred and contracted guilt: and since every person, produced in the natural way, could not but be of the contaminated race; the purity, requisite to the efficacy of the Redeemer's atonement, made it necessary, that the manner of his conception should be supernatural.

"Thus, you see the necessary connexion of the miraculous conception, with the other articles of the Christian faith—the incarnation of the Divine Word, so roundly asserted by St. John, and so clearly implied in innumerable passages of holy writ, in any other way, had been impossible; and the Redeemer's atonement, inadequate and ineffectual: insomuch that, had the extraordinary manner of our Lord's generation made no part of the evangelical narrative, the opinion might have been defended, as a thing clearly implied in the evangelical doctrine.

(To be continued.)

FROM THE PRESBYTERIAN MAGAZINE.

THE WASTE PLACES OF ZION.

SINCE the spirit of missions began to pervade the church, many persons have written on this subject. We have no hope of adding any thing novel to what has been said, but we think it important to keep alive among Christians, a remembrance of the destitute state of our fellow creatures. For, notwithstanding the many conquests which Christianity has achieved, and the numerous spoils which have been brought in to her from heathen lands, there is still a large field for Christian exertion. There are many places where the gospel has never been preached—places that belong to Zion by promise and by covenant. "Ask of me, and I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession. Thus saith the Lord, in an acceptable time have I heard thee; and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth: to them that are in darkness, shew yourselves." The pencil of inspiration has thus gone round the earth, and marked it all out, with its kingdoms, its islands, and its deserts, as a possession sacred to the Redeemer.

On so practical a subject we shall wave a discussion of the question how far the gospel has extended already, or whether many nations have not rejected it to whom it has been offered. We believe that all the nations of the world might receive the gospel in a short time, if they had inclinations for its reception. Of course, by its daily rejection, they incur accumulated responsibility. But this responsibility, so far from relaxing the efforts of Christians, is with them an incentive to diligence. They who believe that the heathen incur no guilt by remaining as they are, in desiring the spread of Christianity, are influenced by such views only, as respect the present blessings, which the system carries along with it. These are pre-eminently great. It draws more closely all the social ties, the numerous domestic relations, the endearments of friendship, whilst it enlarges the affections, widens the field of rational duties, discloses new spheres of thought to the contemplative mind, and embellishes society with a thousand charms. No one can set a higher estimation on these subordinate comforts than the experienced Christian, yet they are not the chief reason why he desires the spread of the gospel. His conscience, purified and enlightened by the Spirit, convinces him of the obligations of all men to be holy; and that the gospel alone can restore to man that divine image he has lost by the fall.

He has found out the beauties of holiness, contrasted with the odious nature of sin; and as the precepts, the promises and threatenings of the Bible point to future scenes, he justly considers all

men as the children of eternity. But above all, as the Christian system is a display of the perfections of God, he desires the promotion of the divine glory, in the enlargement of the church, and calling to a fellowship in its blessings, the perishing millions of the human race. We are willing to admit that the rays of revelation have penetrated to a much greater distance among the different tribes and kindreds of the earth, than many are apt to imagine. But let us suppose that the gospel has been offered to all mankind. So long as they continue to decline its gracious provisions, so long would it be our duty to persevere in the praiseworthy attempt, of bringing them to a better state of mind. After all, how confined are the limits of Zion! The claims of six hundred millions are but partially attended to by the church. Geography, books of voyages, with the researches of travellers, give us alarming views of the spiritual desolation, that is abroad in the earth—and were there only a single spot in the world, which the tidings of salvation had never reached, for that spot every pious heart would feel deeply interested.

Among the waste places of Zion may likewise be ranked such cities, villages, and even large tracts of country, as were once possessed of Christianity, but from which it has been taken away. Over such places a kind of sanctity is thrown, which seems to shed a few gleams of light on the clouds that shade the picture. For example, the Holy Land is interwoven with our earliest associations. We have heard with delight of its brooks and its vineyards. Its mountains and hills, its rivers and vales, are connected with our most classical recollections. The traveller, the historian, and the poet, have here lavished their choicest stores of description.

The same kind of interest is connected with the churches of the Lesser Asia, and in some degree with those planted by the apostles in Greece. Under such circumstances it is possible that travellers, influenced by a warm imagination, may not always exhibit the degraded condition of the people in its true colours. But look at Jerusalem, Bethlehem, Nazareth.* The mosque of Omer fills the place of the temple; monasteries cover the abodes of the prophets; and the prowling Arab lurks amidst the green pastures, where the Psalmist once led forth his tranquil flocks.

The waste places of Zion extend still further. There are many regions where the ordinances of the gospel are regularly sustained—where preachers fulfil their appointed rounds of duty, but where the eye of a Christian can discover, that the spirit of the gospel is departed. Many are to be reckoned among the false teachers of the day, who speak much truth, but who withhold constantly from their hearers the peculiarities of the gospel. Before such teachers the face of the Church is like Eden, behind them it is a wilderness. It is painful to contemplate these desolations of Zion,

*The reader may see a faithful description of the Holy Land in Clarke's Travels, p. 222.

for the memory of brighter days springs up so soon to embitter every recollection. Behold Geneva, England, and Scotland too, among whose mountains God has so often made the place of his feet to be glorious. We turn to our own country with peculiar interest, and find here the symptoms of a signal apostacy.

It is remarkable, however, that every effort to supply the waste places of Zion, meets with opposition at the present day. We have to encounter the calculations of the philosopher, the suspicion of the sceptic, and the sneers of the profane witling. Will God condemn the poor heathen? is a question often asked. We answer, did he condemn the Canaanites, when he commanded their groves to be cut down, and their altars to be destroyed, because the cup of their iniquity was full. The light of nature avails but little to man, whose moral powers are all in ruins. We challenge the records of paganism, to show the name of an individual, whom the light of nature has made a better man, whose heart it has cleansed, whose temper it has sanctified.

Other objections arise from the fondness with which the heathen regard their systems of superstition, the strength of their prejudices, and their ignorance. "As to the obstinacy with which nations adhere to those religious tenets which they have imbibed from education, it furnishes no solid argument against our views; it is, indeed, a just and weighty reason for an increase of caution, and on the same ground of difficulty it becomes an additional incentive to an increase of diligence. You diffuse the light of philosophical knowledge, though it must lay open the fallacy and absurdity of many opinions which tradition has preserved concerning the origin and structure of the world. You introduce such laws and customs as, in a course of time, will bring on a material revolution in the manners of the nations with whom you are connected; and militate against many ritual observances, which are now protected by the supposed commands of the Almighty."* Had the apostles reasoned in this manner, we should never have contemplated those scenes of moral beauty, evolved before the eye of the philanthropist, in countries that have been blessed with the light of the gospel. Who is able to contrast the present state of England and Scotland, with their state under the reign of the Druids, and not find something to animate his exertions in the cause of Christianity.

Oh Scotland, much I love thy tranquil dales:
But most on Sabbath eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering, and stopping oft, to hear the song
Of kindred praise arise from humble roofs:
Or when the simple service ends, to hear
The lifted latch, and mark the gray hair'd man,
The father and the priest, walk forth alone
Into his garden plat or little field,
To commune with his God in secret prayer.

* White's Sermons at the Bampton Lecture, 1784, p. 252.

Many seem to look with suspicion on missionary efforts for the heathen, who profess to admire Domestic Missions. We are told of our Indians to the west, our coloured population, our dilapidated churches, and vacant perishing congregations. They feelingly represent the situation of our large commercial towns, and of our villages, and wind up with the cold calculation, that charity begins at home. Perhaps these persons then are foremost in the career of benevolence at home. Not so, reader.

We are far from contending that there are no difficulties connected with carrying the gospel to the waste places of Zion. The conquest of the world must involve perils and hardships. Some of the obstacles, however, arise from ourselves; and an excessive fondness for scientific and literary pursuits is not to be ranked among the least. The love of praise has been called the last infirmity of noble minds. It is a dictate of our nature, but it ought never to be forgotten that our nature is corrupt. Christianity has a literature peculiar to itself, in which it is ornamental to excel, yet even this, if not properly controlled, may make the heart the seat of ambition. The world cannot present an object more pitiable, than a minister of the sanctuary, over whom the love of distinction seems to bear imperial rule. Such ministers will not be found among the waste places of Zion. A too great love of literature leads to such softness of character, as disqualifies for conflicting with any thing of a perilous nature. If the time which has been spent in compiling the many folios which are never looked into, but by a few scholars, had been employed in active operations against the kingdom of darkness, the limits of Zion would have been more widely extended at this day. Happy is that preacher who keeps all things subordinate to the love of the Saviour; for who would not rather be Brainerd among his Indians, enjoying the rich consolations of the gospel, than the most accomplished scholar, holding a fruitless communion with the sages, historians and poets of antiquity.

Ministers who pursue learning to an unwarrantable extent, may gain their object. They may command the admiration of their fellow men. They may be partially useful. A burning mountain may display spots of verdure on its surface, whilst consumed within by restless fires. So long as the heart is the seat of ambition, so long the tranquillity of the gospel is absent, and unfitness for the duties of the ministry is the consequence. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. By honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things."

Another difficulty is found in the diversity of denominations into which the church is distinguished. Every effort to rescue perishing sinners, from the wrath to come, is regarded as an effort to spread abroad the influence of a sect. The glory of our Redeem-

er, the extension of his kingdom, and the happiness of millions, must all be sacrificed to our views of ecclesiastical policy. At the same time, it would be criminal not to acknowledge, that of late years, Christians are becoming more alive to the importance of mutual efforts for the spread of the gospel. The tribes of Israel marched under different standards, but when contending against idolatry, they rallied round one common standard.

The last discouragement we shall mention, is that over-anxious care about the things of time, so characteristic of many who profess to be followers of the Saviour. The slightest contribution is supposed to make serious inroads upon our property. Regardless of the promise of Him who feeds the young ravens when they cry, and who clothes the exposed lily of the field, they entrench themselves in a selfishness too formidable for the most pathetic representations of the heathen world. They look to their own things, and not the things of others. With the mercies of God, profusely scattered around their dwellings—with grounds and enclosures ornamented like the Leasowes, it is with reluctance they give any thing of their substance to the cause of missions. Can such persons be the followers of Jesus Christ?

But against every difficulty the cause of missions will prevail. God has spoken the word. He has foretold it with an astonishing fulness and clearness. "In that day shall this song be sung in Judah. We have a strong city. Salvation will God appoint for walls and bulwarks. Israel shall blossom and bud, and fill the face of the world with fruit. Look upon Zion the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord shall comfort Zion—he will comfort all her waste places—he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein—thanksgiving and the voice of melody." This is the glowing language of inspiration. The eloquence of Greece and Rome must yield to the eloquence of heaven.

FROM THE AMERICAN BAPTIST MAGAZINE.

MEMOIR OF MR. JOHN CAULDWELL.

THE memory of the just is blessed. When they are taken from the earth, we dwell with melancholy pleasure on the living excellence which they once displayed. Their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, are among

our most tender recollections, and are the topics on which we most delight to expatiate. Such remembrance of departed worth, is highly beneficial. It awakens within us feelings of regret that our attainments are so small, and excites strong desires that we may be more like those who have now entered into the joy of their Lord.

It is the practical instruction which may be derived, and the powerful influence of example in forming the human character, which give to biography its chief importance. It is of no real consequence to be informed of the scenes through which an individual has passed, unless his history teaches us what evils we should avoid, or confirms us in the pursuit of what is good. It is not to gratify a useless curiosity, that the lives of good and wicked men are recorded in the Scriptures. The evils which came on the latter, "happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come;" and the blessed end of the former is mentioned, to stimulate us, "to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us." With a hope that some salutary effects will be produced, our readers are presented with a sketch of the life and character of a dear deceased friend.

MR. JOHN CAULDWELL was born at Cotsal, a small village in the county of Stafford, England, May 22, 1763. When about eight years of age, he went to reside with his grandfather, Mr. Edwardly, who was a pious and upright man. Though this aged disciple lived seven miles from Birmingham, yet he regularly attended worship with the Baptist Church in that city. This circumstance is mentioned, because it seems to have been the means of making the subject of this memoir acquainted with a denomination of Christians, to whom he was ever afterwards attached.

On attaining the age of fourteen, his father informed him, he was about to procure a place for him in Birmingham, where he might acquire a knowledge of some branch of trade. Affected with the importance of this measure, and impressed with a belief in an overruling Providence, he for the first time in his life made his requests to God. Having repaired to his chamber, he knelt down, and prayed earnestly to the Lord, that he would direct the steps of his father, and dispose Mr. Harwood, a deacon of the Baptist church in Cannon street, to receive him into his family. It was so ordered by a gracious Providence, that the prayer of this youth was answered. He had not long been in this situation, when he became deeply convinced of his sinful and guilty condition, and obtained mercy by faith in the Redeemer.

Mr. Cauldwell was baptized, April 23, 1779. From this period he gave unequivocal evidence that his faith in Christ was sincere. As the church at this time was without a pastor, he with several young persons, met at an early hour every Sabbath morning, to pray that God would send them a faithful minister. At an advanced period of life, he often referred to these meetings with a lively interest. With feelings which almost prevented utterance,

he has frequently remarked, that he considered the eminently pious Pearce as given to the church, in answer to their prayers. What a rich donation was then bestowed. And what a powerful motive does this fact supply to destitute churches, to be instant in prayer, that God would send them pastors after his own heart, who shall feed them with knowledge and understanding.

Having tasted that the Lord was gracious, he was desirous that his young friends should participate with him in the blessings of the "common salvation." Hence, he embraced opportunities of conversing with them on the things which belong to their peace. These efforts were not fruitless. His prudent and faithful conversation with one thoughtless young man, was instrumental in turning him from the error of his ways. This person joined the same church, and after adorning his Christian profession for several years, he observed in his last moments, that John Cauldwell was the means of bringing him to a knowledge of himself as a poor lost sinner.

It is gratifying to see religion influencing the conduct of professors in all the relations of life. There are some who manifest a commendable zeal in attending the exercises of public worship; nor are they deficient in conversing on religious subjects; but when you follow them to the privacies of domestic life, and inquire what is their conduct at home, your admiration is greatly diminished; you hear of irregularities, of wrong tempers, or of remissness in relative duties, which give you pain. But when, in addition to the manifestation of piety and zeal, you see a spirit of kindness in those who are invested with authority, and fidelity in those who serve; you behold a character which reflects honour on the Christian profession. Such was the character of the deceased. While he filled his place at the prayer-meeting, and in the house of God, he was careful that these services did not interfere with the duties which he owed to his master. During his apprenticeship, he endeavoured to discharge his obligations, "not with eye service, as men pleasers, but in singleness of heart, fearing God. Not purloining, but shewing all good fidelity; that he might adorn the doctrine of God his Saviour in all things." And he had the satisfaction of knowing, that he shared the full confidence and high approbation of the respectable person with whom he lived. When an inquiry was made into his character at a very interesting period of his life, Mr. Harwood was pleased to speak of him in terms of unqualified approbation. Among other things, he remarked, "If my bureau was filled with gold, I would as soon let him keep the key as myself." This testimony was connected with an event, which contributed to his happiness to the last day of his life. The declaration of Solomon was distinctly verified in his experience; "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Mr. Cauldwell entered into the marriage relation, April 23, 1789. It was his happiness to be united to a person who was ac-

cidedly pious; and from this connexion he derived inexpressible satisfaction to the day of his death. After he had been established in business a number of years, he thought it his duty to remove with his family to the United States. It was not without many severe conflicts of mind, that he reconciled himself to leave the ministry of Mr. Pearce—the beloved church in Cannon street—and an endeared circle of relations and friends. But he was warmly attached to the administration of government in this country. He considered the United States not only as pre-eminent for civil and religious liberty, but far richer in promise for future generations than any other country on the globe. These considerations enabled him to make great sacrifices of personal feeling, and to bid a final adieu to his native land.

In the month of November, 1795, our departed brother arrived with his family, in the city of New-York. After watching the movements of Providence for a considerable time, he presented his letter of dismission to the church of Christ in Fayette street, and remained in connexion with that people till his decease. Those who have lived in Christian intimacy with him near a quarter of a century, know what a deep and unceasing interest he felt for the prosperity of that church. His attendance on the worship of God was uniform. He loved the house of the Lord, and the place where his honour dwelleth. It was seldom the case that either company, business, or inclemency of weather, were allowed to detain him from the stated meetings appointed by the church. It is stated in an extract from his funeral sermon, that “the office of deacon, which he filled near twenty years, was faithfully discharged; for his love was not in word only, but in deed and in truth. His benevolence to the poor was of no common kind, and liberality formed a prominent trait in his character.” He did not think he had performed his duty in carrying round the elements of the supper once a month; he visited the habitations of his poor and afflicted brethren; inquired into their circumstances, and often relieved them not only from the funds of the church, but from his own. It was this long continued kindness to the poor, which produced such strong feelings of sympathy at his death, that the coloured members of the church voluntarily assembled at the funeral, and followed in procession their deceased friend and benefactor to the grave.

But the benevolent feelings of our respected friend could not be circumscribed by the boundaries of a particular church. As his surviving pastor remarks, “The prosperity of the cause of God in the earth, and the spread of the gospel among the nations, were objects which lay near his heart. The formation of the Baptist Missionary Society in England, by Carey, Fuller, Pearce, and others, with whom he was personally intimate, had taken such strong hold on his mind that change of country and connexions could not alter or weaken the impressions that had been made; and the events which accompanied the formation of that Society, were to the day of his death a favourite theme of conversation. He was long an

active officer of the Domestic and Foreign Mission Societies; and while his health continued, he laboured industriously and with delight to promote their welfare. He was a member of the first general Convention of the Baptist denomination, which met in Philadelphia, A. D. 1814. In organizing the Board, Mr. Cauldwell was chosen Treasurer. The arduous and responsible duties of which office, he continued to discharge, without emolument or reward, with undeviating integrity, until within a few months of his decease; when the impaired state of his health made it necessary for him to resign. His own hopes resting on the doctrines of the Bible, and having experienced in his own person its blessings, he was anxious to communicate to others the glad tidings of salvation. Hence he spared no exertions in advancing the interests of the Bible Societies in our land." Mr. Cauldwell was a member of the New-York Bible Society, and for several years an active officer of the American Bible Society. Indeed there was scarcely a benevolent institution in the city of New-York, which was established on the broad principles of Christianity, of which he was not an efficient member. His time, his talents, and property, were cheerfully consecrated to the cause of religion, and suffering humanity.

Nor was he amid all these public engagements, unmindful of the more retired, but equally important duties of private life. His Christian character never appeared to greater advantage than when he was in the midst of his own family. There the domestic virtues were displayed in their fair proportion. He was a pattern of conjugal fidelity and affection; and tempered his parental authority with the law of love. The scriptures were daily read in the family, and supplications offered to Him who is the author and giver of all good. He taught his children sacredly to regard the Christian sabbath, and expected their punctual attendance with him on the public worship of God. And he had the happiness of seeing four of them received into that church, of which he was a member.

But however much the happiness of our families may seem to depend on our continuance with them; or, however useful we may be in the church and the world; the period will arrive when we must withdraw from active scenes, and close our eyes forever on mortal objects.

To the eye of human reason, Mr. Cauldwell was one of those men whom the church and the world could not spare. But infinite wisdom saw, and ordained otherwise. About three years ago, as nearly as we can recollect, he had a paralytic stroke, from which he recovered, but it evidently left him in a more enfeebled state. At distant intervals, he had slight symptoms of the same disease; and within the last year, it was evident to those whose feelings would allow them to believe it, that he was rapidly descending to the grave. Perhaps the nature of his last sickness, and the state of his mind, while labouring under a complication of diseases, can-

not be better described, than by introducing a communication from one who was deeply interested in this event.

"During the past year, he resigned almost all the public offices which he held. His sun of usefulness had set. He had been a faithful steward, and was only waiting to receive the reward, "Well done, good and faithful servant, enter thou into the joy of thy Lord." His mental faculties had bent beneath the weight of his disorder—his memory had gone—his dearest friends he did not know, till he listened to the sound of their voice—indeed that was the only way by which he distinguished us.—Yet there was one friend whom he never forgot—the Lord Jesus Christ—one subject on which he ever delighted to dwell; the religion of Jesus. This was all his delight—it was his rod and his staff. His mind was not distracted with doubts and fears. He exercised a calm and steady reliance on the promises of that God who had supported him all his journey, and promised he would never leave nor forsake him. To the last, he appeared to possess a spirit of prayer; and although in conversation of any kind, he frequently wavered, yet when engaged in this sacred duty, he was, with the exception of a few times, always perfectly collected, and appeared to possess unusual confidence in approaching the mercy seat. This important duty he never forgot, although he was frequently unable to attend to it in an evening. The Saturday morning before he died, our dear mother was very ill, and the care of the family devolved on me. Family devotion was later than usual. He came into the little room where I was, and said, J——, can you read now? I could not then, and he went up stairs. Alas! he prayed no more with us! His priesthood at his family altar ceased forever.

"In the last six months, his health would not permit him to attend public worship more than once on the sabbath. That he could go once, however, was to him a great source of consolation. He was at meeting the last sabbath in December—he was feeble—when he sat down in his pew, he leaned his head on the top of his cane, while tears of joy rolled down his face. He was praying. I think I can never forget my feelings. He reminded me of the old patriarch, who, when his feeble limbs refused to support him, worshipped his Creator, leaning on the top of his staff."

The following account of his last end, by the same individual, will probably be interesting to all our readers.—"Your affectionate letter was indeed a kind of solace to the deep-toned anguish of my bosom. Yes, it re-assured us that our irreparable loss was equally yours; that the keen edge of sorrow was deeply felt in the sympathetic breast of our beloved —. There is a luxury in grief, and when we are sensible it is shared by many, it does indeed alleviate, though it cannot lessen it. Well! it is done! that moment in which every spark of sensibility must be roused and enlivened is past; for we have committed to the silent dust our beloved father. But I cannot indeed realize it at all. What has passed appears like a dream, and when I awake, I sometimes for a moment think,

"tis a forgery of fancy." But when I realize that it is no "dream of wo," I sometimes feel overwhelmed with sorrow.

"I believe I promised to give you all the particulars of this heart-rending providence. The task is arduous, yet there is a mournful satisfaction in the recital. We were ignorant of any material alteration having taken place in our dear father until Sabbath morning, Jan. 6. The day preceding, he complained of being more unwell than usual. In the afternoon he laid down and slept. His pastor called and engaged in prayer. On being told that Mr. Williams had been there, he said; "Yes, I heard him." But he was completely overpowered as we thought with sleep. Little did we think with what sleep. In the evening he came down stairs, and remained in the parlour until about eight o'clock. Then it was for the first time that my feelings were most powerfully excited, and I suffered mute agony. I offered him something to drink—he could not see the cup which I held for him, but stretched out his hand for me to guide it. Several persons came in while he sat—he repeatedly said, What a mercy it is I have no pain,—what a mercy it is we have good nurses. When his physician came the next morning, he perceived there was a great change, and another medical gentleman was called in. He conversed cheerfully with them; and while they were bleeding him, he began to repeat the first verse of the hymn,

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things,
Towards heaven, thy native place.
Sun, and moon, and stars decay,
Time shall soon this earth remove;
Rise, my soul, and haste away,
To seats prepar'd above.

Immediately afterwards he said, "Come sickness, come death, it is all right." About half an hour after this, he sank into a deep sleep, from which he never awoke. He continued to breathe with difficulty until half past ten the next morning, when without a sigh, a struggle, or a groan, his happy spirit took its flight to mansions of unfading glory. So calm, so peaceful was his departure, we could only say, he breathed no longer. For a considerable time previous to his death, he had done with the world and all its concerns. He had no care, no anxiety about any thing here, and would often say,

Soon the joyful news will come,
Child, thy Father calls thee home.

He was indeed only waiting the summons to arrive; for he had fought the good fight, he had kept the faith, and was waiting to receive the crown of glory."

Thus lived and died, this truly valuable servant of the Lord. When in the possession of health, he was favoured with a great flow of animal spirits, which gave him an activity of character

that is not common. This, under the direction of religious principles, qualified him for eminent usefulness both in the church and the world. It required little persuasion to secure his aid, and exertions in favour of objects which were of public utility. He was always ready to every good word and work; and never seemed more happy than when he was busily employed in advancing the interests of some benevolent institution, or affording relief to individuals, who were in circumstances of poverty and sorrow. He who thus had diligently served his Lord and Master for many years, was honoured by him in the chamber of sickness and death. Though at times he suffered the most excruciating pain, yet he bore it with exemplary patience. The consolations of religion supported his soul. His conversation was in heaven; from whence also he looked for the Saviour, the Lord Jesus Christ. And though he had no ecstasies of feeling in the prospect of his dissolution; yet he stood on the threshold of eternity with his loins girded, and his lamp burning, waiting with tranquil hope, the summons of his Lord to appear in his presence, and dwell with him forever.

We are unwilling to close this memoir, without suggesting to our readers, that it exhibits another instance of the excellence of Christianity in elevating the character and happiness of its possessors. It was the religion of Jesus which expanded the heart of the deceased with that active and comprehensive charity, for which he was so eminently distinguished. And it was the same religion which soothed and comforted him, when by disease, he was compelled to retire from scenes of public usefulness. Who can retrace his character and dying experience, without being constrained to acknowledge, that "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." While we are solemnly assured, "the transgressors shall be destroyed together; the end of the wicked shall be cut off;" we visit "the chamber where the good man meets his fate;" and from what we witness there, we are led involuntarily to exclaim, "Mark the perfect man, and behold the upright: for the end of that man is peace."

FROM THE EVANGELICAL MAGAZINE,

(*A Monthly work published in Richmond, Virginia.*)

SKETCH OF RELIGIOUS PROSPECTS FOR THE PRESENT YEAR.

THE year 1822 opens with many fair and delightful prospects. In 1804 the British and Foreign Bible Society was instituted; and now there are in existence about two thousand societies, of which the object is to furnish the world with Bibles. An enumeration of them of course cannot be expected. Let the reader only think of the A-

merican Bible Society, with its numerous and continually increasing Auxiliaries in every State of the Union, and in almost every section of the states; let him then turn to Europe, and see Bible Societies in every country of that interesting portion of the globe, *with the exception of Spain, Portugal, and Italy*; thence, let him mark the efforts that are making in Africa, both west and south; let him look to Asia, and to the islands of the sea; and he will perceive a great zone of light encircling the world; and the darkness which has so long shrouded it, fast fleeing away. All this is the work of eighteen years; it is the work of the Christian church but partially awake, and putting forth not half her strength. O, when she shall be thoroughly excited, when every member of every denomination shall feel himself bound to do all that in him lies, for the glory of God and the good of man; then will be brought to pass the saying of Isaiah—"Shine, for thy light is come, and the glory of the Lord is risen upon thee." But let the reader mark the preceding command, *ARISE*; Zion must *arise* before she will shine. Let her arise, and she will shine in the glory of her Lord; and the Gentiles will come to her light; and kings to the brightness of her rising.*

The world is to be furnished with Bibles. To the two thousand societies now in operation, thousands more must be added, before the millions in pagan darkness can be enlightened.

But to the reading must be added the preaching of the Word. Hence the necessity of missionary exertions. The prospect here is encouraging. There have been a few societies, which have for a long time laboured with very disproportionate means and zeal in the cause of foreign missions. In England, the 'Society for propagating the Gospel in foreign parts' was instituted in 1647; the 'Society for promoting Christian knowledge,' 1701: in Scotland, a 'Society for promoting the Gospel among the North American Indians' was established in 1709; the Danish Mission College' in 1715; and in 1732 the 'Moravians' began their missionary labours. There is a great blank in the history of missions, from the date last given, until 1786, when the 'Methodist Missionary Society' was established in England. Since that period, between fifteen and twenty important societies for foreign missions have been formed, and the work of evangelizing the world is going forward. Within ten years the cause has made great progress in the United States. In 1810, the 'American Board for Foreign Missions' was formed; the 'Baptist Board' in 1814; the 'United Foreign Missionary Society' in 1817; the 'Methodist Missionary Society' in 1819; the 'Protestant Episcopal Missionary Society' in 1820: Still, however, the zeal of American Christians is not fully awake to this great subject. The largest amount raised in any one year for foreign missions in the United States, has not exceeded an hundred and thirty thousand dollars. Whereas, in Great Britain, there is an annual gift of more than seven hundred thousand dollars for this work of charity. And Christians in that country are but half awake to their duty.

In the United States, it is true, that the subject of HOME MISSIONS principally occupies the attention of the different societies. So it will for a long time to come, and so it ought to be; because our population is growing by millions—and multitudes are now destitute. It will require all the efforts of human zeal in all societies, to make the means of religious instruction overtake the rapid march of population. For one missionary sent forth to labour in the harvest, there must be ten, and for ten a hundred. Still, however, the progress is encouraging. And we may hope that ere long, something will be done in correspondence with the necessities of a perishing world.

We are the more encouraged to hope for this, because there are many tokens of a *spirit of power* at work among the people of God. They are more convinced that *exertion* is theirs, and *success* is God's. Under this conviction, prayer meetings are becoming more frequent, and are better attended than formerly. Both in Europe and America, there is much more praying now than there was three years ago. And this not only in public but in private. The most laudable practice of forming small private circles of three or four intimate friends for special prayer, is gaining ground. In some places this is a favourite way with young people of spending the time, which they used to spend in idle chat, and frivolous amusement. Let every *Christian arise*, and try what prayer can do, and then *Zion* will arise and shine—then she will appear “clear as the sun, fair as the moon, and terrible as an army with banners.” In proportion as Christians pray, they will be disposed to do: and the present period of the church presents another and another important call on benevolent exertions.

In this rapid sketch, we can by no means omit so essential a part of the great plan of Christian charity, as *Education Societies*. They form an indispensable portion of the machinery of benevolence, now at work.—There are five or six hundred millions of the heathen to be evangelized: and there are many, very many destitute places within the pale of Christendom, where the people are perishing for lack of knowledge. All the Missionary Societies now in operation in the protestant church, do not support more than from 350 to 400 ordained missionaries—not one to a million of heathen. The cause of *Domestic Missions*, in this country, languishes much for want of missionaries. It is clearly God's design to propagate and extend to the utmost borders of the earth the religion of the gospel, by the instrumentality of the church. Every thing that will be done in conformity to the predictions of Scripture, must be done *instrumentally* by man, *efficiently* by God. And if missionaries are not trained up in the church, and sent forth, the heathen will not be converted. Education Societies are indispensable. At the commencement of this year a number of such societies are in operation. The *American Education Society* is the largest and most efficient in the world.—It has already afforded aid to more than 250 young men; and at present has under its patronage 200, who belong to five different denominations of Christians, and are supported at different

seats of learning in various parts of the country. The following list of institutions of this sort in the United States, is perhaps correct:

American Education Society, instituted 1815; Connecticut Education Society, 1814; Maine Education Society, (auxiliary,) 1818; Maine Baptist Education Society, 1819; Massachusetts Baptist Education Society, 1814; New-York Baptist Education Society, 1818; Presbyterian Education Society, 1818; Western Education Society, 1817.

Besides these, there is a number of minor institutions either auxiliary, or pursuing independently the same course. But still many parts of the church are to be roused to a sense of their duty on this important branch of Christian benevolence.

Another most interesting object in the church at present, is *Theological Seminaries*. Important institutions of this kind are rapidly rising up in this country, and diffusing blessings far and wide. Since 1805, the Associate Reformed Church has had a Seminary at New-York, until lately, under the care of the Rev. Dr. Mason. In 1807, the Institution at Andover was established, which now supports four professors, and has upwards of one hundred and thirty students. In 1812, the Seminary at Princeton was founded; it has two professors, an assistant teacher, and about eighty students. At a meeting of the General Convention of the Protestant Episcopal Church, in New-York, in Nov. 1821, it was determined that the *General Theological Seminary of the Protestant Episcopal Church* in the United States, should be permanently established in the state of New-York, with the power in the Trustees to establish one or more branch schools, in the state of New-York, or elsewhere, under the superintendence and controul of the said Trustees. It is understood that this general institution has all the powers, and will carry on all the operations of a General Education Society and Theological Seminary. And we may hope that it will be efficient in no small degree, in affording a supply of the spiritual wants of our country and of the world.—Connected with the Columbian College, established by the Baptist society, in the District of Columbia, there is a Theological Seminary, which, there is reason to hope, will exert a beneficial influence on that denomination in particular, and no doubt, also on the general cause of vital Christianity.

Besides these, there are seminaries of more local character, in various parts of our country, such as that of Auburn, in the western part of New-York; the Seminary in Tennessee, &c. &c. The Dissenters in England have a number of institutions of this kind, conducted by distinguished men amongst them; such as those at Homerton, Stepney, Bristol, &c.

Besides the Theological Seminaries, there are other institutions of a similar character, consecrated to a particular purpose, and called *Missionary Seminaries*. Some of these are established in *Christian* and some in *Heathen* countries.

Of the former class are—the Berlin Missionary Seminary; Mis-

sionary Seminary at Gosport, England; Basle Missionary College; Foreign Mission School, Cornwall, Connecticut, for heathen youth; Missionary School, Barkel, Netherlands; London Jews' Society Seminary.

Of the latter class are—the Syrian College, Hindostan; Native Mission College, Madras; Christian Institution, Sierra Leone; Seminary for New-Zealanders, New-South Wales; Anglo Chinese College, Malacca; Native Mission College, Serampore.

All these institutions have been established within twenty years, and most of them within the last six years. Let the work of Christian love thus go on for a century, and how great will be the change in the Christian and the Heathen world!

To this enumeration, we must add *Tract Societies*, of which there are many; but the most important only need be named—such as the London, the Liverpool, the Swedish, the New England, the New-York, the Philadelphia, Tract Societies; and, to name no more, those of Bengal and Madras.

In a general survey of the measures adopted by Christian benevolence, it would be unpardonable not to notice the *Sabbath School Institution*. The importance of Sabbath Schools has never been fully appreciated; yet comparatively fervent zeal is manifested in supporting them, and training up in them the very outcasts of society. Testimonies without number might be produced in their favour. We shall give only one from the venerable RAIKES, who may be regarded as their author. He had knowledge of three thousand children who had received Sabbath School instruction; he also was for a long time, a frequent visitor of prisons and houses of correction—and he declares, that in the whole he never met with more than one person in prison for crime, of the three thousand whom he had known as Sunday scholars. It is certainly the cheapest and most efficient charity in the world. There are now between a million and a half, and three millions of children under this sort of discipline; and it is plying its moral influences in the four quarters of the world.

There is one other society in this brief sketch, which we must mention—the *London Continental Society*. The object of this society is to promote vital religion on the continent of Europe, by assisting poor and pious ministers, in whatever place they may be found, to go out and preach the gospel, and by engaging agents to distribute Bibles, New Testaments, and other valuable religious books and tracts. These ministers and agents are continually making interesting discoveries of pious persons in various parts of the continent, and affording most valuable aid to inquiries after truth.

Our readers have, in this rapid outline, a view of the auspices under which the year 1822 opens, and of the prospects which are presented to the Christian world. And surely, although an immense wilderness spreads itself in all its dark and almost impenetrable thickets and brakes, its rocks, its mountains, and its untamed inhabitants before us, there is no ground of despondency. Let the achieve-

ments of charity, during the last quarter of a century, be contemplated; let the great engine of Christian benevolence in all its various parts—its Bible, Education, Missionary, Sunday School, and Religious Tract, Societies—all fitted in their proper places, be considered; let the force of that principle which sets the whole in motion, *love to a crucified Saviour*, be estimated; and finally, let the promise of God and the sure word of prophecy be regarded, and there will be no doubt but that rough places will be made smooth, and crooked places made straight, mountains levelled, and vallies filled; and the whole wilderness subdued, and made like the garden of the Lord. This machinery is God's, and the main-spring of it is touched by the finger of heaven. It will go on—with an almighty efficiency it will go on. Greater, and still greater things will be done each succeeding year, until we shall at length begin to hear of “a nation being born in a day.”

To recur to a topic before touched on—we did not entertain these hopes with much confidence, until we remarked a decided change in the feelings and language of Christians, on the subject of success. We heard many speak of evangelizing the world: but they seemed to look to Bible and Missionary Societies. Now, however, they are disposed with increased zeal to use the means and look to *God*. Now they are doing and praying, and the more they do, the more they pray: conversely, too, the more they pray, the more they are disposed to do. And we are verily persuaded, that there is nothing in the numerous and formidable difficulties which impede the progress of Christianity, that can withstand the efficiency imparted to truly Christian zeal by the blessing of heaven. And that blessing is obtained by prayer.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

NEARLY two years have passed, since this society was incorporated by the Legislature of the state of New York. To the present time, the directors have been principally occupied in opening a correspondence, and preparing the way for future operations. A circumstance, under the direction of providence, has unexpectedly occurred, which, it is hoped, will give a powerful impulse to the exertions of the Board, and excite in all classes of the Christian community a lively interest in the concerns of the institution. We allude to the recent arrival of Mr. Jadownisky, a converted Jew, as a special agent from a benevolent nobleman in Germany, who is devoting his property and his life, to the great object for which the society was formed.

Soon after his arrival, Mr. Jadownisky attended a special meeting of the directors, and laid before them the following documents.—1st. A letter from Adelberdt, Count Von der Recke, dated “Over-

dyck, Germany, September 12, 1820," introducing Mr. Jadownisky to the Rev. Mr. Frey.—2d. A letter from the same gentleman, under the same date, to the Hon. Elias Boudinot, late president of the society.—3d. An address from the same gentleman to the directors, announcing the efforts he is now making in behalf of converted Jews, and soliciting the countenance and co-operation of the Board.—And 4th. An address by Mr. Jadownisky.

Count Von der Recke to the Rev. Mr. Frey.

Beloved Brother in Christ—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to conduct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor, persecuted, and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,

ADELBERDT, COUNT VON DER RECKE,
Von Vollmarstein.

Count Von der Recke, to the Hon. Elias Boudinot.

Beloved Brother in Christ—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application. Let not, dear sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show me.

May the abundant grace of our Lord and Saviour Jesus Christ, strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE,
Von Vollmarstein.

Address to the Board by Count Von der Recke.

[Translated by the Rev. Mr. Shaeffer.]

Beloved Brethren in Christ Jesus—

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than 1800 years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your society: that you had founded an asylum for the wandering people of promise.

For some years past, I have also been constrained by the love of Christ, to labour among the Jews, and, though not without obstacles and afflicting experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me: "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?"

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Christians, many had their bark of faith wrecked, and they sunk again into their former indifference towards the state of their souls. Should these unfortunate persons, however, be delivered from this ocean abounding with dangerous shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where, if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances, and our limited sphere allowed, into our own dwellings, and into the asylum for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of colony, in which agriculture and manufactures should assist each other; connected with this, there should be an institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the colony; as well as a regular school for instruction in various

kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the almighty aid of God, I have determined to found such a colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz. the establishment of an institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers, in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore, in consequence of your public call, I turn to you my dear brethren in the Lord! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for manufactures; and promote by an energetic support, a labour of love, which, without your aiding arm, would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work, for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which, properly ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadownisky, a faithful brother of the house of Israel, who will attend to your counsel in in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know for which branches, whether for agriculture, arts or manufactures, I should principally and chiefly prepare my pupils; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy Jadownisky to your faithful fraternal love and care, and again repeat my urgent prayer: O brethren, beloved brethren in Christ, let me not entreat

you in vain for help; with ardent desire I await the evidences of your love!

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy Spirit, guide and bless your steps for the enlightening of Israel who are buried in the night and shadow of death.

Unto all the dear members of your society, to whom I extend with cordial affection the hand of a brother, in the mutual exertion towards one and the same holy object, the spreading of the kingdom of Christ on earth—I wish, from the fulness of my soul, God's rich, exceedingly abundant grace, Spirit, and peace! Through Jesus' grace and blood,

Your faithful brother,

ADELBERDT, COUNT VON DER RECKE,
Von Vollmarstein.

A NEW SOCIETY, FOR THE BENEFIT OF INDIANS.

"THE American Society for promoting the civilization and general improvement of the Indian Tribes within the United States." Organized in the City of Washington, February, 1822.

The design of the Society is stated in the 2d article of its constitution, viz.:

"II. The special objects of this society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction: to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them;—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts, and where they have failed—the causes of failure: to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

"Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a *Cabinet* for the use of the government of the United States:—Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls:

And generally, to do all other things, which such a society can do, to accomplish its grand object, *the civilization of the Indians.*

"Officers of the Society.—President, The Vice-President of the United States, ex officio; Corresponding Secretary, Rev. Jedediah Morse, D. D., New-Haven, Con.; Recording Secretary, Elias B. Caldwell, Esq., Washington; Treasurer, Joseph Nourse, Esq., Washington."

FROM THE RELIGIOUS INTELLIGENCER.

REVIVALS OF RELIGION.

IN a small country town in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. From some common causes, such as trespassing of cattle, poor fences, &c. they became very inimical to each other; and finally got into the law, and spent a great deal of money for supposed trifling offences. They would often injure themselves for the sake of injuring each other. They went even so far as to make two fences on the division line of their farms; and in one place, where a lane was left open for the accommodation of one to go to his field, the other went and pulled down a good strait fence, and made a crooked one, on purpose that the stakes and corners of the fence might make the lane too narrow for his neighbour to go through. They seldom spoke to each other, unless it was with curses, or when called before a court of justice, where they often met. In this way they lived ten or twelve years, acting out the depravity of their hearts; and trying by every means, which could do to the other the most harm.

While in this state of fiend-like feeling, a revival of religion commenced in the place, which some ridicule as mere fanaticism, calculated to make folks run mad, and turn the world upside down. Mr. S. one of the champions of wrath, was brought by that Spirit which convinceth of sin, to see the depravity of his own heart. His sins were now for the first time set in order before him, and he saw himself a lost and ruined sinner, and was led to cry for mercy. In reviewing his past conduct with his neighbour, he saw himself a monster of wickedness, and felt that he had been completely under the influence of satan. He cried to God for mercy, and he heard him; but he could not rest here: he must go and ask forgiveness of his neighbour. With a trembling broken heart, he rapped at the door of his neighbour, which he had not entered for more than six years. As Mr. L. had no suspicion who it was, he bid him walk in. With amazement every eye was fixed upon him. After helping himself to a seat—neighbour, says Mr. S. I have come to ask your forgiveness. We have had a great deal of difficulty, and I find I have been much to blame. Well, says Mr. L. I always knew you was to blame, and I never shall forgive you. You have made me more cost and trouble than your head is worth. I know

I have done wrong; I am convinced of my sins; and I humbly ask your forgiveness. I am determined to live differently in future; and I hope God will forgive me. We have been actuated by a wrong spirit; and we shall be afraid to meet each other at the bar of God, where we must soon appear.

Mr. L. a little softened, replied, I can never forget the sleepless nights, and the costs, and damages, and vexation, that you have occasioned. But I am willing to do what is right about it, and always have been: and we never should have had any difficulty had it not been for you and your boy.

When Mr. S. retired there was a general exclamation in the family—Well! what can all this mean! This is something new! I wonder what will happen next! What in the world has produced all this! Why, says a great tall boy, who had helped his father carry on the quarrel, I heard last night that Mr. S. was one of those that are under *consarn*. The father was silent, and soon after retired quite disturbed.—What! is S. concerned for his soul? He going to become a Christian? If he can find mercy no one need despair. Why should he come and ask my forgiveness! If religion will humble such a man, it is surely a good thing. He said, we shall be afraid to meet each other at the bar of God. It is true, we have both acted like fools; but then I have had great provocation. Oh! I am a great sinner. I have been completely under the influence of satan. I fear God has given me up. Others are anxious for their souls; and even this wicked wretch is becoming a christian. Gracious God! what a sinner I am.—Oh God, have mercy on my soul! Thus his sins were set in order before him; and he was in great distress for several days. At length he could smother his feelings no longer—he took his hat and went to see his once hated neighbour. As he entered the door he received a cordial welcome. They took each other by the hand and burst into tears. You came to ask my forgiveness the other day; but I find that I have been a thousand times worse than you. I have been tempted by the devil to every wickedness, and I fear God has given me up forever. Oh, can you forgive me, and pray for me. Their concessions were mutual, and their forgiveness cordial; for both had much to be forgiven of God, in whose love they now found mercy.

Before they separated, they retired and prayed together. They are now members of the same church, and have lived about eight years in uninterrupted harmony and good neighbourhood.

BRIEF ACCOUNT OF A REVIVAL OF RELIGION IN THE FIRST PRESBYTERIAN CONGREGATION IN THE NORTHERN LIBERTIES, PHILADELPHIA.

ABOUT the beginning of March last, professors began to feel sensibly that they were too cold and inactive; that sinners were per-

ishing all around; and that *something must be done*. At the close of our Wednesday-evening lecture, all those *who felt* that they were *sighing for the abominations of the land, and grieving for the afflictions of Joseph*, were invited to remain after the congregation was dismissed, to see *what could be done*. It was then resolved, with one consent, that we ought to humble ourselves before God; and a day of fasting, humiliation and prayer was appointed; the notice was given from the pulpit, on the succeeding Sabbath, with some remarks calling up the attention of the congregation generally. The day was observed by a large portion of the congregation; Christians were unusually solemn. And here we desire to record the *faithfulness of God to his promises*, that even while we were yet praying the Spirit was sent down; and on that very evening, some dated their first conviction, which in a few days after issued in hopeful conversion. This encouraged Christians to pray; and such was the spirit of prayer, that, by some, whole nights were spent in wrestling with God for the conversion of sinners. One case only shall be mentioned here, out of many that might be noticed, for the encouragement of believing parents to pray for their children. By an agreement of husband and wife, a night was set apart to be spent in prayer for a thoughtless child, obstinately living, contrary to the parents' will, in a wicked place. And on that very night, even while they were praying, that child, though then at the distance of some miles, was brought under most pungent conviction; so much so, that to use her own words, "I was obliged to rise up, get out of bed and try to pray; then, after a while, I went to bed again—lay a little while, and my distress was so great, I was obliged to get up again; for I thought I would certainly die before morning, and go to hell: and I spent the night till near morning, when I lay down and got into a little doze." She immediately left the place; came home to her father's house in deep distress. This case has issued in hopeful conversion.

This spirit of prayer seemed to increase for about two weeks; and during that same space of time some hundreds of souls were brought under conviction; meetings were held every night; and on some evenings, after the congregation was dismissed, Christians were requested to retire to an upper room, and spend a few minutes in prayer; and all those that were anxious about their souls were requested to remain behind, and we would converse personally with them; and sometimes more than two hundred remained.

It is here worthy of remark, that convictions appeared to multiply, just in proportion, as that *peculiar spirit* of prayer continued to increase.

About sixty have come to our knowledge, who have obtained a hope of having passed from death to life; and others, we have heard of, belonging to other congregations.

In some cases convictions issued speedily in hopeful conversion; in others persons were distressed for many days: but generally,

this fact appeared, that they were brought out sooner or later, just in proportion as immediate submission to God was pressed.

And as in the days of Christ, when Andrew had found Him, he immediately went in search of his "own brother Simon, and said unto him, we have found the Messiah:" So it was here; a woman when she had found Christ, went and brought her sister; and, as soon as the second sister obtained a hope, she went and brought a third sister to the meetings.

This revival differs in some respects from that remarkable work of grace with which this congregation was blest in 1816. In this, there is an unusual stillness; little or no animal feeling; and convictions have sooner issued in hopeful conversions; though the fruits of this revival, for the time, do not seem so great; for, in that, near two hundred souls were hopefully brought into the kingdom, in the space of three months.

It seems that the Holy Spirit has prepared the minds of the people, in an unusual manner, to receive the gospel; and nothing, *we believe, is wanting but a faithful and believing use of Bible means,* to produce a great and extensive work of grace.

For what we have seen we desire to give thanks to God, and be greatly humbled under a sense of our barrenness.

JAMES PATTERSON.

The following sketch of the excellencies of the public and private life of Bishop Bull, cannot be read by any Christian, especially by any Minister of the gospel, but with the deepest interest and self-application. We hope there are some such ministers still, both in the Episcopal church, and the various dissenting churches. But alas, how few. Bishop Bull seems much to have copied his divine Master; and *Christian Ministers* deserve that appellation, exactly in the proportion in which they ~~are~~ assimilated to that perfect example.

FROM THE THEOLOGICAL REPERTORY.

EXCELLENCIES OF BISHOP BULL.

The method he took in managing his Parish.

BESIDES the ordinary duties of his function, which he constantly performed, the method he took in governing his parish, contributed very much to the welfare of the people committed to his charge, and answered extremely the ends of his ministry.

He did not content himself only with preaching to his flock on Sundays, and with going to the sick when their languishing condition required spiritual comfort and assistance; but he visited all his parishioners, rich and poor, without distinction, at their own houses, in a certain compass of time; not to gratify their civil invitations, or his diversion, but to be serviceable to them in matters of the greatest importance—the salvation of their souls. And,

therefore, upon these occasions, the time was not trifled away in empty talk, but his discourse was suited to the several exigencies of those he conversed with. Where he found people neglected in their education, and ignorant in the fundamentals of religion, those he instructed by explaining to them what was necessary to be believed and practised in order to salvation. Where the ground was overrun with weeds, and some good principles were blended with false doctrines and pernicious errors, there he discovered the dangerous consequences of such tenets, and showed how inconsistent they were with the holy scriptures, and the belief of all orthodox Christians. Where he perceived that men laid all the stress upon a right faith, and, provided they secured that part of the duty, were too apt to indulge themselves in some unchristian practices; those he admonished with all the freedom which becometh a faithful pastor, assuring them, that *without holiness no man shall see the Lord.*

Those who laboured under any afflictions, received from him advice and comfort, and were instructed how to bear them, and how to make a right use of them. Those who were oppressed with any doubts and scruples in their Christian course, had proper remedies applied to resolve them, and to free the persons from that inquietness which possessed them. Where the pleasant path of virtue was steadily pursued, those were exhorted to persevere and hold out to the end, because in due time they should reap, if they fainted not. But, where vice and wickedness were become habitual, those were sharply rebuked, in order to reclaim them from those sins which would infallibly be their ruin, without a speedy and hearty repentance.

By these means, he became acquainted with the state of their souls, and was thereby the better enabled to suit his discourses in public to the several wants and grievances of his people; and from this practice he further reaped another advantage, that he thoroughly understood the necessities of those that were really poor, whose hard circumstances he constantly relieved, either from his own charity, or from the bounty of those who supplied him upon all such occasions.

His Private Devotions.

The better to judge of the character of his devotion, we must enter with him into his closet, and observe the frame of his mind in the common and ordinary occurrences of life. There is great reason to believe, that he was very frequent in his private prayers; and, by his rising early and going to bed late, he secured retirement sufficient for that purpose.

Besides, they who lay near his study, made discoveries of that nature, from the warmth, and fervour, and importunity, used in his spiritual exercises, when he thought all the family safe at rest; and the way he took sometimes to express the pious and devout affections of his mind, by singing of psalms, made it more difficult

to be concealed. It is true, indeed, that he hath left no compositions of this kind behind him, which maketh it reasonable to suppose, that in his closet he gave the desire of his soul a freer vent, and that, when he conversed with God alone, he presented him with the natural language of the heart, which he chiefly regards; and how well he was fitted and qualified to perform this, after an excellent manner, hath been already declared. And, after all, he had so lively a sense of his own inability to discharge the important duties of his holy function, and so great a zeal to promote the salvation of those souls that were committed to his charge, that it is not to be wondered, if he was very earnest with God in private for the continual supplies of his grace to strengthen and invigorate his best endeavours, and that all his flock might be filled with the knowledge of God's will, in all wisdom and spiritual understanding, that they might walk worthy of the Lord in all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

It is a true observation of that judicious Prelate, Bishop Sander-son, "That the kingdom of God must suffer violence, and that the people will not ordinarily be brought into it without some force; but, let me tell you," saith that great divine, "it is not so much the violence of the pulpit that does the deed, as the violence of the closet." For though Paul planteth, Apollos watereth, it is God that giveth the increase. So that in order to make the spiritual building perfect, the wise pastor must be as instant with God to secure his flock, as he is importunate with them to work out their own salvation; he must, without ceasing, pray for them, as well as instruct them; whereby his labours will bring more comfort to himself, as well as more profit to his hearers.

The constant frame and temper of his mind was so truly devout, that he would frequently, in the day-time, as occasion offered, use short prayers and ejaculations, the natural breathings of pious souls; and when he was sitting in silence in his family, and they, as he thought, intent on other matters, he would often, with an inexpressible air of great seriousness, lift his hands and eyes to heaven, and sometimes drop tears. And, as a further evidence of this truly Christian frame of spirit, he took great delight in discoursing of the things of God, particularly of his love and mercy in the daily instances of his watchful providence over poor mankind, and the right use that ought to be made of it. He would often recount to those he conversed with, the wonders of divine goodness already vouchsafed to himself and his friends: their happy and amazing escapes out of several sorts of dangers, their unexpected good success; not without rejoicing in the Lord, and inviting others to tell what God had done for them; of which he would make a noble use, by way of religious inference and exhortation, till he made the hearts of his hearers burn within them. And, indeed, they who can pass all the hours of their conversation, which take up so great a part of their lives, without making any

reflections of this nature, for fear of the lash of some scoffing wits, who are apt to call it canting, appear to me to want that sense of a Deity upon their minds, which is necessary to make them serious. I am sure, in all other cases, where our heads and hearts are engaged, we naturally discover it by our tongues; for *out of the abundance of the heart the mouth speaketh*; and it is difficult not to run into such discourse as is ready prepared for us by the constant application of our thoughts. And, therefore, I think we may safely conclude, that whoever maketh religion his main business, and loveth God above all, cannot be better entertained in conversation than by such topics, which tend to cultivate and promote piety, and every thing that is praiseworthy; neither will such an one readily omit any reasonable occasion that offers itself to advance and instil the sense of religion into the minds of others.

FROM THE PRESBYTERIAN MAGAZINE.

HINDOO SUPERSTITION.

Extract from a Discourse, the substance of which was delivered at the Annual Meeting of the Baptist Missionary Society, in Bristol, (England,) September, 1818. By John Foster: the Author of "Essays on Decision of Character," "Evils of Popular Ignorance." &c.

An edition of this excellent DISCOURSE has been recently published, "FOR THE BENEFIT OF MISSIONS," by a Student in the Theological Seminary, Princeton, (N. J.) and with a view of introducing it to the notice of our readers, we give the following extract.

"There is much in the Hindoo system that is strikingly peculiar; but as it is the substantial greatness of the evil, rather than its specific discriminations, that requires to be presented to the view of Christian zeal, our brief notices will mainly place the emphasis on qualities common to this with the other principal modes of paganism. Our object is rather to exhibit the system in its strength of pernicious operation, than in any explanatory statement of its form and materials. There needs no great length of description, since the communications of missionaries, and various works in common circulation, have made all who take the least interest in the subject, familiarly acquainted with the prominent features of the heathenism of central Asia. For the attainment of any thing like a complete knowledge it may defy all human faculty, which faculty besides, if it might search the universe for choice of subjects, could find nothing less worth its efforts for knowledge. The system, if it is to be so called, is an utter chaos, without top, or bottom, or centre, or any dimension or proportion belonging either

to matter or mind, and consisting of what deserves no better order. It gives one the idea of immensity filled with what is not of the value of an atom. It is the most remarkable exemplification of the possibility of making the grandest ideas contemptible, for that of infinity is here combined with the very abstract of worthlessness.

"But deserving of all contempt as it is, regarded merely as a farrago of notions and fantasies, it becomes a thing for detestation and earnest hostility when viewed in its practical light, as the governing scheme of principles and rites to a large portion of our race. Consider that there is thus acting upon them, as religion, a system which is in nearly all its properties, that which the true religion is *not*, and in many of them the exact reverse. Look at your religion, presented in its bright attributes before you, reflecting those of its Author; and then realize to your minds, as far as you can, the condition of so many millions of human spirits receiving, without intermission, from infancy to the hour of death, the full influence of the direct opposites to these divine principles,—a contrast of condition but faintly typified by that between the Israelites and the Egyptians in beholding, on the different sides, the pillar in its appearance over the Red Sea. Consider in comparison the intellectual and moral systems under which we and they are passing forward to another world. While ours has as its solar light and glory, the doctrine of One Being in whom all perfections are united and infinite, theirs scatters that which is the most precious and vital sentiment of the human soul, and indeed of any created intelligence, to an indefinite multitude and diversity of adored objects; the one system carrying the spirit downward to utter debasement through that very element of feeling in which it should be exalted, while the other, when in full influence, bears it upward, in spite of a thousand things combining to degrade it. The relation subsisting between man and the Divinity, as unfolded to view in the true religion, is of a simple and solemn character; whereas the Brahminical theory exhibits this relation in an infinitely confounded, fantastic, vexatious, and ludicrous complexity of form. While in the Christian system the future state of man is declared with the same dignified simplicity, the opposed paganism between some insane dream of an aspiring mysticism on the one hand, and the paltriest conceits of a reptile invention on the other, presents, we might say sports, this sublime doctrine and fact in the shapes of whimsey and riddle. Ours is an economy according to which religion, considered as in its human subjects, consists in a state of mind instead of exterior formalities; the institutes of the Hindoos make it chiefly consist in a miraculously multiplied and ramified set of ritual fooleries. It is almost superfluous to notice in the comparison, that while the one enjoins and promotes a perfect morality, the other essentially favours, and even formally sanctions, the worst vices. It may suffice to add, that while the true religion knows nothing of any precedence in the Divine estimate

and regard, of one class of human creatures before another, in virtue of nativity, or any mere natural distinction, the superstition we are describing has rested very much of its power upon a classification according to which one considerable proportion of the people are, by the very circumstance of their birth, morally distinguished as holy and venerable, and another more numerous proportion, as base and contemptible, sprung from the feet of the creating god, that they might be slaves to the tribe which had the luck and honour to spring from his head.

"Such is the aggregate of perversions of all thought, and feeling, and practice. And yet, the system, *being religion*, acts on its subjects with that kind of power which is appropriate and peculiar to religion. The sense which man, by the very constitution of his nature, has of the existence of some super-human power, is one of the strongest principles of that nature; whatever, therefore, takes effectual hold of this sense will go far toward acquiring the regency of his moral being. This conjunction of so many delusions does take possession of this sense in the minds of the Hindoos, with a mightier force than probably we see in any other exhibition of the occupancy of religion, on a wide scale, in the world. But to the power which the superstition has in thus taking hold of the religious sense, is to be added that which it acquires by another and a dreadful adaption; for it takes hold also, as with more numerous hands than those given to some of the deities, of all the corrupt principles of the heart. What an awful phenomenon, that among a race of rational creatures, a religion should be mighty almost to omnipotence by means, in a great measure, of its favourableness to evil! What a melancholy display of man, that the two contrasted visitants to the world, the one from heaven, the other deserving by its qualities to have its origin referred to hell,—that these two coming to make trial of their respective adaptations and affinities upon human spirits, the infernal one should find free admission, through congeniality, to the possession of the whole souls of immense multitudes, while the one from heaven should but obtain in individuals, here and there, a possession which is partial at the best, and to be maintained by a conflict to the end of life against implacably repugnant principles in the mind. Well may a Christian be affected with the most humiliating emotion, both for his race and himself, while he reflects,—I have a nature which might have yielded itself *entire* to a false religion, but so reluctantly and partially surrenders itself to the true one as to retain me in the condition of having it for the chief concern of my life and prayers that the still opposing dispositions may be subdued."

UNITED FOREIGN MISSIONARY SOCIETY.

It is with much pleasure we announce to the public, the appointment of three Boards of Agency for the United Foreign Missionary Society, in the western country. The following letter, addressed to the Rev. Daniel Smith, of Louisville, and the proceedings of the Board for the Synod of Kentucky, will give the present state of the business, so far as is known to us.

NEW-YORK, April 2, 1822.

RESPECTED AND DEAR SIR—

I AM directed to transmit to you the following extracts from the minutes of the Auxiliary Society Committee of the United Foreign Missionary Society.

"The Board of Managers having authorized this Committee to appoint at discretion, a Board of Agency at several places on the Ohio river,

"*Resolved*, That such a Board be appointed at Pittsburg, embracing within its limits of operation the synod of Pittsburg; another at Cincinnati, embracing the synod of Ohio; and another at Louisville, embracing the synod of Kentucky.

"*Resolved*, That the duties of each Board of Agency be as follows:—1st. To take a general superintendence of Auxiliary Societies within its district; to form new auxiliaries; to invigorate the efforts of those already formed; to appoint places of deposit for those who contribute articles of provisions, cloathing, &c. and to keep a distinct list or inventory of the articles contributed by each auxiliary.—2d. To provide accommodations for our Missionary families during their visits to the place where the Board of Agency is established; to collect contributions in money, and in articles necessary for the mission; to aid in purchasing other articles on reasonable terms, and to do all within its power, to facilitate the business, and to hasten the departure of the Missionaries.—3d. To adopt such measures as are calculated to excite a general sentiment in favour of this Society, and of the Missionary cause: and—4th. To transmit occasionally to the Domestic Secretary such information and advice as may be of use in directing the operations of the parent Society; and annually, in the month of February, to make a report of its proceedings during the preceding year. Each Board of Agency shall appoint its President, Vice-President, Secretary, and Treasurer, fix the time of its stated meetings, and fill the vacancies that may occur from time to time.

"*Resolved*, That the Rev. Francis Herron, the Rev. Mr. Swift, the Rev. Mr. McElroy, the Rev. Mr. Bruce, the Rev. Mr. Patterson, jr. and Mr. Michael Allin, be appointed members of the Board of Agency at Pittsburg; and that they be authorized to augment the Board at their discretion.

"*Resolved*, That the Rev. Joshua L. Wilson, the Rev. David Root, the Rev. Elijah Slack, the Rev. James Kemper, the Rev. Sam-

uel Johnson, Mr. John F. Keys, and Mr. Robert Boal, be appointed a Board of Agency at Cincinnati, and that they be authorized to augment the Board at their discretion.

"Resolved, That the Rev. Daniel Smith, Mr. Daniel Wurts, Mr. Charles B. King, Mr. Jacob Reinhard, Dr. John P. Harrison, Mr. George B. Larned, Rev. Dr. James Blythe, of Lexington, the Rev. Eli Smith, of Frankfort, the Rev. Thomas Cleland, of Harrodsburg, the Rev. N. H. Hall, of Springfield, the Rev. James C. Barnes, of Lancaster, and the Rev. John T. Edgar, of Maysville, be appointed a Board of Agency at Louisville, and that they be authorized to augment the Board at their discretion."

You will please to write to the gentlemen appointed with yourself, as members of a Board of Agency at Louisville, to meet, fill up their number, and elect their officers as soon as practicable. As soon as this shall have been accomplished, we wish to receive a list of the members of the Board, with the officers distinctly noted, together with any remarks or information that the Board of Agency may deem proper to communicate. It is probable that the outlines of the duties of a Board of Agency, as well as the limits of each of the three Agencies, may require alteration. It is also possible, that other Boards of Agency may advantageously be appointed in the western country. We should be pleased to hear the opinion of your Board on these points.

I am with much respect,

Yours, &c.

Z. LEWIS,

Dom. Sec. U. F. Miss. Society.

REV. DANIEL SMITH.

LOUISVILLE, June 5, 1822.

The Board of Agency of the United Foreign Missionary Society, for the synod of Kentucky, being convened by a circular addressed to each member, met in the Presbyterian church at the hour appointed.

Members present.—Rev. James Blythe, D. D.—Rev. Thomas Cleland,—Rev. Nathan H. Hall,—Rev. Daniel Smith,—Mr. Jacob Reinhard,—Mr. Daniel Wurts.

Rev. James C. Barnes though not present, signified, through Mr. Cleland, his acceptance of his appointment as a member of the Board.

Rev. James Blythe was nominated Chairman of the meeting, and Rev. Daniel Smith, Clerk.

The meeting was opened by prayer from the Chairman.

The communication from Mr. Zechariah Lewis, Domestic Secretary of the United Foreign Missionary Society, by which information was received of the appointment of this Board, and by which its duties are prescribed, was read.

The Board proceeded to appoint additional members, and the following persons were nominated and chosen:—

Rev. John Todd, of Charleston, Ia.—Rev. John F. Crow, of Shelby county,—Rev. Joseph B. Lapsley, of Bowling Green,—Rev. Ralph Cushman, of Hopkinsville,—Rev. William K. Stuart, of Elkton,—Rev. James K. Birch, of Flemingsburg,—Rev. John M'Farland, of Paris,—Rev. Robert M. Cunningham, of Lexington,—Rev. Robert Stuart, of Walnut Hill,—Rev. Robert H. Bishop, of Lexington,—Mr. William J. Hynes, of Bardstown.

Dr. John P. Harrison, a member of the Board, appeared and took his seat. The Board proceeded to the appointment of officers for the year ensuing, and the following persons were nominated and chosen:

REV. JAMES BLYTHE, D. D. *President,*

REV. JOHN TODD, *Vice-President,*

REV. DANIEL SMITH, *Secretary,*

DR. JOHN P. HARRISON, *Treasurer.*

On motion, Resolved, That a meeting of this Society be holden at Louisville, on the Monday next following the third Wednesday of October next; and that thereafter the annual meeting of the Board be held on the first Wednesday of June.

On motion, Resolved, That a Prudential Committee be appointed, consisting of six members, (any four of whom shall be a quorum,) whose duty it shall be to attend to the concerns and interests of this Board, and of the parent Society, in the intervals of the annual meetings, and to make a full report of their proceedings to the Board, at each annual meeting, and to the parent Society in the month of February, every year.

Rev. John Todd, Rev. Daniel Smith, Mr. Jacob Reinhard, Mr. Daniel Wurts, Mr. Charles B. King, and Dr. John P. Harrison were appointed members of the Prudential Committee.

On motion, Resolved, That the following persons be appointed Agents of this Board, to receive and forward articles of provisions, clothing, &c. to the general depository at Louisville, or (if more convenient) directly to the Missionary stations of this Society; and to report the amount of their collections to the Prudential Committee, at least three weeks previous to each annual meeting:

Mr. Thomas T. Skillman, Capt. Thomas Nelson, and Mr. Hugh Foster, at Lexington;—Messrs. Nourse and Hackley at Bardstown,—Dr. William Pawling, at Harrodsburgh,—Mr. James Chambers, and Mr. A. M. January, at Maysville,—Mr. J. J. Miles, and Mr. — Humphreys, at Frankfort,—Mr. Ebenezer Sharp, and Mr. Joel Lyle, at Paris,—Dr. James H. Rice at Hopkinsville.

On motion, Adjourned, To meet on the Monday following the third Wednesday of October next.

Concluded with prayer by Mr. Cleland.

Attest,

DANIEL SMITH,
Clerk of the Meeting

CONSTITUTION OF THE UNITED FOREIGN MISSIONARY SOCIETY.

ARTICLE I. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them, and shall be known by the name of "*The United Foreign Missionary Society.*"

ART. II. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

ART. III. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

ART. IV. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

ART. V. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

ART. VI. The annual meetings of the Society shall be held in the city of New-York, on the Wednesday preceding the second Thursday of May.

ART. VII. Missionaries shall be selected from the three Churches indiscriminately.

ART. VIII. This Constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

PLAN OF AN AUXILIARY SOCIETY.

I. This Society shall be called the ——— Missionary Society of ———.

II. Any person subscribing ——— dollars annually, shall be a member of this Society.

III. The business of the Society shall be conducted by a President, ——— Vice-Presidents, Treasurer, Secretary, and ——— other Managers; ——— of whom shall constitute a quorum for the transaction of business.

IV. The Board of Managers shall meet ———, or oftner if necessary, on a day to be fixed by themselves.

V. The Board shall appoint agents to solicit subscriptions and donations to the funds of the Society.

VI. The Treasurer shall take charge of all the monies belonging

to the Society, and transmit them semi-annually to the Treasurer of the "United Foreign Missionary Society," at New-York.

VII. The Secretary shall record the proceedings of the Board of Managers, and of the Society, at their annual meetings.

VIII. There shall be a meeting of the Society once a year, on the ——— day of February, when the officers shall be chosen, and the other business of the Society transacted.

MISSIONARY INTELLIGENCE.

In order that our readers may enter upon the perusal of that part of our Magazine devoted to Missionary Intelligence, it is proper we should lay before them an abstract of the origin and proceedings of the Board of Commissioners for Foreign Missions in the United States. This procedure is, we conceive, the more indispensable, as it is probable many of the patrons of this work, have been hitherto destitute of information on these subjects.

The Board of Commissioners for Foreign Missions, was instituted in June, 1810, and incorporated June 20, 1812. It has under its direction the following Missions.

1. Mission at Bombay, instituted 1814. It consisted originally of five clergymen and their wives, sent out at different times.
2. Mission in Ceylon, instituted 1816. It has been strengthened by sending out at different times six clergymen and their wives, together with a physician and his wife, and Mr. James Garrett, printer.
3. Mission among the Cherokees, instituted 1818. There has been employed in this Mission twenty persons, of whom four are clergymen. The rest are teachers, farmers, and mechanics.
4. Mission among the Choctaws, instituted 1818. This Mission has twenty-two persons attached to it, two of whom are clergymen.
5. The Sandwich Mission. This Mission embarked from Boston Oct. 23, 1819, and consisted of fourteen Americans, two of whom were clergymen, with their wives, the others were mechanics, farmers, and teachers. To this Mission were attached four native teachers, who had been brought from the Sandwich islands to America, and educated.
6. Mission among the Cherokees of the Arkansaw, instituted 1820.

This Mission has about ten persons attached to it at this time, two of whom are clergymen.

7. Mission to Palestine, instituted 1820, and consisting of Messrs. Parsons and Fisk.

FROM THE MISSIONARY HERALD.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

Bombay, July 1, 1821.

Rev. and Dear Sir,

It becomes our duty and our privilege to address you, another half year having elapsed since our last joint letter. We are sorry to say, that, since that time, we have not had the pleasure of receiving any communications from you. The last which we have received, is that of March 6th, 1820, sent by Mr. Garrett.

Our last joint letter to you was sent by way of England, about the first of January; and a duplicate, with some additions, was committed to Mr. Bardwell, to go by way of Bengal.

A letter was, about the same time, despatched to our brethren in Ceylon, requesting, that if their arrangements would possibly admit of it, they would send, without delay, Mr. Garrett to take charge of our printing establishment. After Mr. Bardwell's departure, Mr. Newell gave up the house he then occupied, and removed to the house which Mr. Bardwell had vacated, where the printing office was most commodiously situated. From that time, Mr. Newell devoted himself entirely to that department, and though he experienced many difficulties, from his limited knowledge of the business, the work went on quite well.

Arrival of Mr. Garrett—Printer.

About the last of February, we received a letter from Ceylon, which announced that Mr. Garrett was devoted to the service of our mission, and that we might expect him as soon as arrangements could be made for his passage to Bombay. On the 9th of May we were truly rejoiced to receive Mr. Garrett as a brother and fellow labourer.

Sickness and death of Mr. Newell.

The sickness and departure of brother Bardwell was to us all a deep affliction. This providence made a dismal blank in our circle. But, O, dear Sir, what shall we now say? Our dear brother Newell is no more! On the 30th of May, at one o'clock, A.M. he breathed out his soul, we trust, in the arms of his Saviour. His disease

was the epidemic, spasmodic cholera, which has raged awfully in this region, for some time past. This dreadful disease has, within four years, swept over India, Burmah, and the Asiatic Islands, and hurried millions to the tomb. On Monday evening, Mr. Newell was somewhat indisposed, and his rest was disturbed that night. He was worse on Tuesday morning, but it was not till nine or ten o'clock, that there was any apprehension that it was the cholera. Dr. Taylor and other friends were called in. At that time the disease had made so much progress, that no medical treatment could avail. The victory of the disease was so rapid and so complete, that his last hours were quiet, and he sunk into the arms of death, without a struggle or a groan. The Rev. Messrs. Hall and Kenney, (Church missionaries,) Horner and Fletcher, (Wesleyan missionaries,) Mr. Garrett and Dr. Taylor, were with him, in all the closing scene. We feel it to be our duty to mention this instance of faithful attention on the part of Dr. Taylor. With the utmost promptness and assiduity, he has given his attention on all occasions to us in sickness. Brother Newell's remains were deposited in the English burying ground, in the afternoon of Wednesday. In his last sickness his head was early affected. He made but a single remark, by which it appears that he knew what his disease was. A stupor had so seized him, that it was with difficulty he was persuaded to take the prescribed remedy. When asked by his agonized wife, if he could not bid her farewell, he answered by shaking his head, and affectionately pressing her hand. Mr. Newell generally enjoyed good health. He was, perhaps, as little affected by the climate as any of our number. Just a week before his death, he visited Mr. and Mrs. Nichols at Tannah, spent five days with them, and seemed unusually cheerful. While at Tannah, he visited, with Mr. Nichols, a great number of the sick and dying. It is possible that he took the infection there.

Religious services on the occasion.

A meeting was held at the house of our late brother, on the 3d of June, anticipating the usual time of our quarterly meeting. Never can we forget the solemnities of that occasion. The scythe of death was sweeping all around us. From 60 to 100 were then dying daily in Bombay. Our brother had just gone, and there was reason to think the disease somewhat contagious. All this brought eternity very near to our view. Religious exercises were attended on the Sabbath, and the sacrament of the Lord's Supper was administered to all the missionary circle, by the Rev. Mr. Fletcher.

Translating the Scriptures.

Agreeably to a suggestion made in your letter several months ago, arrangements were made for completing the translation of the whole New Testament. The parts of it, which had not been printed, were divided into five portions, and assigned to each of us.

The departure of two of our number, makes a new assignment necessary. This work is in such a state of forwardness, that whenever we have the means, and whenever it shall be thought expedient, we can proceed to printing. We are all more or less employed in translating and preparing other things for our schools, &c. which we deem very important. A tract containing a concise history of the Bible; a short doctrinal catechism; and a tract for the Jews, have been prepared, and will be printed in order. The next portion of the Scriptures, which we shall print, is the Gospel of Luke. This will be done with a view to make it a part of the proposed edition of the New Testament.

Printing.

Our press for several months past, has been employed mostly in printing tracts, &c. for the Committee of the Christian Knowledge Society. We have been most happy in attending to their orders, because the tracts in general, which they have selected, are good, and well calculated to promote our object; while, at the same time, they have brought some gain to the establishment. The last that we have printed for ourselves, is an edition of the ten commandments in Latin, Portuguese, English, and Mahratta. This was principally designed for the native Catholics, who are ignorant, superstitious, and depraved, beyond conception, and whose priests, in their true Jesuitical style, had struck the second commandment from the Decalogue, and divided the tenth into two, to make the number complete. You know already that a School-book society has been formed in Bombay, on the model of the Calcutta School-book society. Our friend, Dr. Taylor, who is the Secretary of that society, has made remarks, which lead us to expect that our press may be employed in printing for them.

State of the Schools.

Till the present time, these have continued much as when we last wrote. There has been a hopeful improvement in most of them, in regard to the management and the progress of the boys. We have made some advances towards introducing the Lancasterian system. Though there is a very great indifference to all plans of improvement, and a jealousy of innovation, yet we are not without hope that we shall effect a valuable change in the schooling system. The progress of the boys in our school, in a given time, is not equal to that in similar schools in America. This, however, does not arise so much from defective capacity in the boys, as from the irregularity and unskillfulness of the teachers. We have, notwithstanding, a considerable number, who have made the most gratifying and honourable proficiency, who excel in reading, writing, and arithmetic, and are well acquainted with the first principles of geography, astronomy, and the Christian religion. We are well persuaded, that if our patrons at home, could see these

boys, and hear their recitations, they would feel themselves paid for their charities.

Dissolving of ten schools.

And yet, dear Sir, with the deepest conviction of the utility and importance of these schools, it is with feelings the most painful we tell you, that, at our last meeting, we felt ourselves obliged to suspend ten of our schools, on account of the low state of our funds. Yes, it has given us pain indeed, dear Sir, to send away nearly 500 boys, from the only means they have of receiving light and knowledge, to the domestic circle, where they can learn nothing but the poisonous lessons of idolatry. Yet what can we do? We learn that the funds of the Board are low, and we dare not involve our patrons in debts, which perhaps, they may disapprove. We have no other way but forcibly to lop off every expense possible, till we receive new instructions, encouragement, and remittances, from our native land. For the same reason we have dismissed our Jewish superintendant of schools. We had employed him for some months past in visiting all our schools in rotation, in the intervals of our visiting them.

Preaching the Gospel.

For several months past, Mr. Hall has made appointments and held meetings in different parts of the town of Bombay. Some of these have been exceedingly well attended. The number has varied from 20 to 200. Besides the occasional meetings, he holds stated ones on the Sabbath,—one in English to his own family, and some others, in the forenoon; and in the afternoon, another in Mah-ratta in the school-room adjoining his house. Nothing can be more irregular or uncertain, than a heathen audience. Sometimes a proposed meeting is frustrated by an insidious Brahmin; sometimes a hopeful assembly of hearers are broken up, and the opportunity lost, by some angry mocker, or some obscene buffoon. So light a matter to most heathen, are those truths, which concern the very life of their souls! Mr. Hall most seriously feels the need of a chapel, and a fellow-laborer. Ever since the departure of brother Bardwell, he has supported these meetings without any assistance.

For the greater part of two years past, a company of blind beggars came regularly to Mr. Newell's every Sabbath, and received from him Christian instruction. Their number was from 20 to 40. They were always still and attentive; and after religious exercises were over, Mr. Newell gave each of them a pice, (one cent,) with which they went away satisfied. Thus have these wretched blind people received much light into their understandings. May the Divine Spirit apply it to their hearts!

Mr Graves has recently succeeded in getting a considerable number of people together, at sundry times, to hear the Gospel. In this, however, he has experienced many painful disappointments. Notwithstanding this, he has constantly preached Christ to the

people of Mahim, and the villages round about, to many or to few, wherever he found them disposed to hear.

Mr. Nichols, for months past, has directed his attention principally to the lapsed Catholics in Chandree, a large village of seafaring people, about one mile from Tannah.

Lapsed Catholics.

Some account of these people was communicated in our last letter. About four years ago, when they were visited with the cholera morbus, they set up the worship of devils, like the heathen, in order to avert the calamity. For this their padre (priest) required penance and heavy fines. The people refused to comply with either; and under the management of artful and influential leaders, the whole village, amounting to more than 4,000 people, by a violent convulsion, went off from the Catholic community. Several other villages on Salsette, and near Basseen, have followed their example, and more recently the same scene has been exhibited at Bombay.

Their dreadful sufferings.

When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is, the disease, would be driven from them; while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pay well for the supposed benefit. It seemed impossible to avoid the impression, that they were given up to "believe a lie, that they might be damned." Lamentation and woe have been in their dwellings, but they have not turned unto the Lord. The disease is gone from them; but instead of thanksgiving to Jehovah, it is given to dumb idols.

Encouragement to labour among them.

We have spoken of them as a people. There are many individuals well disposed to hear the Gospel, and were it not for their leaders, who hold them in cruel bondage, they would gladly become Christians, that is, nominal Christians,—for beyond that, they have yet very little conception. There is, however, much encouragement for persevering labour among them. They are yet in an unsettled state. Though they make many ostentatious pretensions to having regained the religion and cast of their forefathers; yet it is well known, that they are not, and *cannot be*, real Hindoos. Mr. Nichols has a strong impression, that if a chapel were erected in that village, a considerable number would attend, to receive

Christian instruction. He has almost daily intercourse with the people at Chandree. They live compactly, are very accessible, and have sometimes collected in considerable numbers to hear divine truth. But these meetings have been incidental, and not by appointment. The school, which Mr. Nichols has established among them, succeeds very well. It has now about 40 boys. When this school was commenced, there were scarcely three men the village who could read.

We commend ourselves, dear Sir, and the concerns of our mission, to your prayers and the prayers of the Board. It is a great satisfaction to believe that we are not forgotten. We know that much light has been communicated to this people, but, alas! every thing is yet as the "mountains of Gilboa, on which there was no rain, nor dew." But let our beloved friends hold up our hands, till the sun goes down, and victory shall declare on our side.

We remain, dear Sir, your devoted servants in Christ.

G. HALL.

J. NICHOLS.

A. GRAVES.

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM A NARRATIVE WRITTEN BY AN ASSISTANT MISSIONARY.

THE narrative from which the following extracts are made, was written by a lady, who joined the mission at Brainerd, at her own expense, a little more than a year ago; but felt herself bound to leave it not long after, in consequence of some peculiar family claims upon her attention. Though it was not composed with a view to publication, we give it to our readers, from the conviction that it will be perused not without interest. At the commencement of our extracts, the lady was within twenty miles of Brainerd, where she had been detained by the rise of waters in the intervening creeks.

Occurrences on the way.

We were not aware that the day was almost past, when we landed; and regretted our departure from the last little hut, poor as our accommodations must have been, when we found ourselves strangers in a dark forest. The rain was falling in torrents, to which we were now wholly exposed, as we had lost our only shelter. The moon gave but a partial light, and I felt my situation truly unpleasant, in not being able wholly to shelter from the rain my children, who were asleep under my cloak, insensible to my anxiety or their exposure. The evil was greatly increased, when we arrived at the foot of a hill, the height and danger of which we could not know, and were told that the horses could not ascend, nor we be safe, unless we walked. My cloak was so filled with

water, that I left it: and taking the little ones, we alighted, and, with the utmost fatigue, ascended the hill. The time and way appeared so long, that we were apprehensive of having lost the road, or we must have reached Brainerd ere this; it being but eight miles from the Tennessee river, and the evening being now far advanced. The patience of our driver was, by this time, wholly exhausted. His complaints added not a little to our distress. We were most completely drenched in the rain. The hour of dining brought no refreshment for us, and the hour of supper could not be improved as such. Bread and meat were all, which our late hospitable friends could impart. Some yet remained, and we had more than once allayed our hunger with this, while sitting in the rain, during the last days of our journey.

Our northern friends, we trusted, were sweetly reposing, unconscious of the dangers and hardships, to which we were exposed. Had they known our situation, they possibly might have feared, lest we were exposed to the tomahawk of the savage, on whose lands we were. But the fear of this never entered our minds. Doubtless, had we found one of their cabins, we should have been hospitably entertained during the night. No kind Cherokee, however, was near, of whom we might inquire, and we pursued our uncertain way, looking in vain, on the right hand and on the left, "for an hospitable ray" from the mission house.

They arrive at Brainerd.

A light was at length seen glimmering on the left. It was a light from Brainerd! We had arrived at this consecrated spot. All appeared happy. The doors of each cabin on the south, were open; in each of which was a blazing fire, and around it the Cherokee boys were playing, unconscious of the suffering group, which was approaching. We passed by these, and, through a large front yard, entered the mission house, where we were received with much surprise and cordiality. Although the faces of all, except father and mother Hoyt, were new, yet their names and characters were familiar. We were introduced to the common sitting room, in which was a long table, surrounded by well clad, interesting Cherokee girls, each sewing, with her work-basket before her, and superintended by sister Sarah Hoyt. Our cares and our sorrows, in this delightful moment, were forgotten; and we felt ourselves more than compensated for all our sufferings. A good supper was soon provided, and we were agreeably surprised in finding some little luxuries, to which we thought we had forever bid adieu. These, however, were only for the stranger and the sick. In the beloved missionaries we found all our lost friends;—father, mother, brother, and sister. From that hour, we no more felt ourselves strangers. After surrounding the domestic altar, and offering our united thanks for our late preservation, and safe arrival, we were conducted up the stairs, and through the long piazza, into a neatly furnished chamber, where was a good fire. This room they devoted to my-

self and children. All these things so far exceeded my expectations, and were so necessary to our comfort, that my heart must have been hard indeed, not to have been warmed with ardent gratitude to the great Giver of all, and to the dear missionaries, who by their kindness, thus cheered our drooping spirits.

Introduction to the Mission Family.

Our sleep was very sweet this night; nor, as we had so much reason to fear from our late exposures, did any of us awake with freezing chills, or burning fevers. The early sound of the morning bell awoke us, and soon the second bell summoned us to prayers. As yet we had seen nothing, which might not appear in a common well regulated family. Now we were led to the dining room, where was assembled the precious charge of the Christian public, of the American Board, and of the mission family.

More than ninety interesting, happy children, were assembled for prayers. We heard these natives of the forest, descendants of the heathen, sing the praises of God; saw them bow the knee to Jehovah, and acknowledge the Redeemer. We were now members of the mission family; were affectionately introduced as such, by Mr. Hoyt, to the children; and with them were seated at the mission table. Merciful Father, why were we thus honored? The missionaries, for many days, forgot not to make our preservation and safe arrival, a subject of their prayers. They ever continued to treat us with most unmerited kindness; nor shall we ever cease to love them as our best friends. The children of the school were much endeared by their affectionate manners, which were truly interesting. The dining room was furnished with five long tables, all set with pewter plates, tin cups, and iron spoons. No articles of china, or even earthen, were used. No sugar, butter, cheese, nor sweetmeats, were seen.

A conversation respecting the Jews.

Delightful as social intercourse must be in the mission family, we found but few opportunities of spending an evening as a domestic circle. In one of these few, the conversation turned on "the Star in the West."* Elijah Hicks, son of the venerable Charles Hicks, and clerk of the nation, was one of the circle. His presence would not have disgraced any circle, either in appearance, manner, or conversation. He listened to our various remarks with deep attention, but gave not his opinion. At length, with much propriety of manner and expression, he asked, "Whether our *divines* generally supposed the return of the Jews, predicted by the prophets, was a spiritual, or a temporal return?"

Judge Boudinot's statements were found by the missionaries to be correct. Customs, like those of the Jews, were, from time to

* A book with this title, of which the late President of the American Bible Society was the author.

time, discovered. Their present "city of refuge for the man-slayer," is in the vicinity of a white settlement, where the guilty must stay till after corn-planting, when he may return in safety.

Notices respecting several Indian youth.

John Newton was supposed to be a Christian, though not more than twelve years old; and we not only loved, but respected him. There was a degree of dignity in his person and deportment, which I have rarely seen equalled in a youth of his age. On one of the first Sabbaths after our arrival, he was studying in Emerson's catechism. I asked him how much he had learned? He repeated several pages,—more than I had time to hear,—which he had learned that day. On many of the cold mornings, when the children were trying to secure a good seat, or wrapping themselves warmly in their blankets, John Newton, without a blanket, or choice of seat, and regardless of the cold, was ever seen sitting erect, with his eyes fixed on the reader, or devotionally attending to the prayer. He always appeared above the vanities of childhood and youth.

Delilah Fields, we have reason to think is pious. I had brought some presents from the children of Miss G's school to the children at Brainerd; and as Delilah frequently wrote letters, I requested her to write to Miss G. She declined; said she should not have time. One evening, however, she came into my room, and said she would now write. I immediately supplied her with pen and paper; but she said she did not know what to write. I dictated the first sentence, and thought, perhaps, I must tell her *all*; but, being much engaged, forgot the subject. In about half an hour, Delilah brought me the letter finished. I was surprised at her facility in writing, and exclaimed, "Not one of Miss G's scholars could write so well." It would scarcely be believed, that either the writing, or composition, was the performance of a child, hardly twelve years old; much less of a Cherokee girl, who had been at school but two years.

John Arch is pious and greatly esteemed by the mission family. He is Mr. Butrick's assistant in the study of the Cherokee language. I asked if he did not believe the language would be lost, in a few generations? He reluctantly answered,—yes. I asked if he was willing? "I had rather," says he, "it would remain as it is." I thought there was something of patriotism in his melancholy look and answer. He also writes letters, which may well be admired, considering, that (as he expressed himself,) "two years ago, he was wandering on the dark mountains, till he met Mr. Hall, who advised him to come to Brainerd."

I lament, that the missionaries have no more time to instruct the children of the school in composition, as their genius in this respect is admirable. The public could not but be interested in their productions.

A NARRATIVE OF THE STATE OF RELIGION,

*Within the bounds of the General Assembly of the Presbyterian Church;
and of the General Associations of Connecticut and Massachusetts,
and the General Convention of Vermont, during the last year.*

THE General Assembly in sending to the churches the annual narrative of the state of religion within their bounds, wish them *grace, mercy, and peace from God our Father, and Jesus Christ our Lord.*

We have much reason to offer our thanksgivings to the Great Head of the church for the many tokens of his love, with which he has visited that portion of it, which is in our land, during the past year. He has given many convincing proofs, that he has been present with the assemblies of his people to bless them, by bestowing upon them the sanctifying influences of his Holy Spirit. Him we acknowledge and adore as our Redeemer and head, as the foundation of our hopes and the source of all grace, and we ascribe *glory and dominion to Him that loved us, and washed us from our sins in his own blood.*

But while there are many reasons for thankfulness and rejoicing, there is much also to be deplored.

It is with deep sorrow, that the Assembly have heard numerous complaints of lukewarmness and conformity to the world, among professing Christians. The neglect of family prayer, the want of zeal for extending the interests of the Redeemer's kingdom, attachment to the world, conformity to its sinful customs and pleasures, and in some few instances, dissensions and backslidings prove that these complaints are but too well founded. Such professors seem to have forgotten the deep obligations which they are under, from the dying love of Him who gave himself for them, to redeem them from all iniquity; that the God whom we serve is "a jealous God;" and that the sins of his professing people are peculiarly hateful to him. We affectionately, and yet solemnly call upon them to *remember from whence they are fallen, and to repent and do their first works; to be watchful and strengthen the things which remain, that are ready to die.*

In some parts of our land, attempts are made to propagate the most pernicious errors. With a zeal worthy of a better cause, and under lofty pretensions to superior rationality and to deeper discoveries in religion, some are endeavouring to take away the crown from the Redeemer's head; to degrade Him who is the mighty God and the prince of life, to a level with mere men, and to rob us of all our hopes of redemption through his blood. Pretending too, a more expanded benevolence to man, and more ennobled ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present temper and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanc-

tifying influences of the Spirit of God. Believing that these sentiments are utterly subversive of gospel truth and holiness; that they are alike dishonouring to God, and destructive to the present and eternal welfare of men, we cannot but affectionately warn you against them. *Beware, brethren, lest ye also being led away with the error of the wicked, fall from your own steadfastness.* Cherish an ardent attachment to the truth *which is according to godliness*: and seek to experience in your own souls its sanctifying influence.

The gross vices of intemperance, profane swearing, Sabbath breaking, and gambling, still extensively exist. The excessive use of spirituous liquors continues to produce the most deplorable effects, and threatens still greater injury. That such crimes should any where exist, is matter of astonishment and sorrow. They prove that man has deeply apostatized from God; and that our nature is both degraded and depraved.

But there is one subject to which the Assembly advert with the most painful feelings. Vast sections of our country, particularly our frontiers, are destitute of the stated means of grace, and are loudly calling upon us in the words of the man of Macedonia, *come over and help us.*

In the Presbytery of Niagara, which consists of twenty-six congregations, there are but four which have pastors. In the Presbytery of Genesee, which consists of nineteen congregations, two only have pastors, and of these two, but one enjoys the stated preaching of the gospel more than half the time. In the Presbytery of Bath, the churches are few, and most of them feeble and destitute of the ministry of the word. There are but six ministers in nearly as many counties. Multitudes are evidently living without God in the world, and paying not even an outward respect to the institutions of the gospel. In many families the Scriptures are not to be found, and in too many instances, little or no desire is shown to possess them. In many places no meetings for the public worship of God are held; and in many others, such meetings are thinly attended. In the Presbytery of Champlain, many towns are destitute of a preached gospel and church privileges; and in the Presbytery of Susquehanna, which spreads over an extensive country, among twenty-six congregations, which are widely scattered, there are but ten ministers. Of twenty-nine congregations, which belong to the Presbytery of Erie, twenty-one are destitute of a stated ministry; and of thirty-three congregations which belong to the Presbytery of Louisville, more than half are in the same destitute condition. In the Presbytery of Union, two or three times the number of ministers are needed, to supply the spiritual wants of that portion of our church. In the Presbytery of Grand River, which consists of twenty-nine congregations, there are but twelve ministers. The Presbytery of West Tennessee, which spreads over a large tract of country, and embraces within its bounds a population of 310,000 inhabitants, has only fourteen ministers belonging to it; and there is not a single licentiate within

their bounds. The few missionaries who have passed through this region have been well received, and much solicitude is manifested by the people to obtain the labours of a zealous and enlightened ministry. That section of our church which is contained within the bounds of the Presbyteries of Missouri and Mississippi, loudly calls for the attention of the Christian public. The Presbytery of Missouri extends over a country nearly 300 miles square, and contains upwards of 120,000 inhabitants: and much of it is still a moral waste. Thousands are crying for the bread of life; and there is reason to believe that many new churches might be formed, if there were a sufficient number of faithful and devoted ministers. The Presbytery of Mississippi too, covers a vast extent of country, embracing the two states of Mississippi and Louisiana, the population of which, must considerably exceed 200,000 souls. Though covering such a vast extent of country, and embracing so large a population, only eight ministers belong to it, and only four licentiates are under its care. Several towns of importance which are rapidly increasing in population and wealth, present most interesting stations for missionary labours. Among these, New Orleans deserves to be particularly mentioned, as presenting a field for exertions truly astonishing for magnitude, interest, and difficulty. It contains 46,000 inhabitants, and is annually growing in resources of all kinds. The short ministry of Mr. Larned, we have reason to believe, was very useful, and while we affectionately sympathise with the congregation in that city, on the loss of their late esteemed pastor, we offer our prayers to God, that he would speedily bestow on them another faithful pastor to supply his place. The Presbytery of Georgia, which extends over more than half the state of Georgia, and consists of but eight ministers, and the Presbytery of Concord, contain within their bounds, extensive tracts of country, where the ordinances and institutions of religion are hardly known.

In most of these destitute parts of our country, pernicious errors are assiduously and successfully propagated; and in all of them gross immoralities abound. Removed from the benign influence of the gospel of Jesus, without its powerful restraints, destitute of Sabbaths and Sanctuaries, unchecked by the solemn admonitions, and uncheered by the glorious hopes of the gospel, multitudes there, live in sin, and die in impenitence. Seldom does the herald of salvation raise his inviting voice among them, and seldom do the sounds of prayer and praise ascend as grateful offerings to heaven. And these are our brethren; bone of our bones, and flesh of our flesh; many of their fathers worshipped with our fathers in the same sanctuary, and with many of them we have gone up to the house of God. Surely their claims upon our christian liberality are peculiarly strong: and we cannot suffer their earnest requests that we would send them the word of life, to be refused.

It is truly gratifying to learn, that a very earnest desire is felt, and a laudable zeal shown, to obtain the gospel ministry in these

destitute parts of our land. Many of the followers of Jesus offer up to him their fervent prayers, that he would send among them faithful labourers; and Sabbath day schools, and Missionary, and Education societies, have been in some places established. In some instances, the destitute congregations persevere in maintaining public worship; and there is an increasing attention to the means of grace. We have heard, too, with pleasure, that in many of these destitute parts of our land, ministers have frequently gone forth in company, two or three at a time, and preached, and visited, and God has greatly blessed their labours.

But, we turn to contemplate more pleasing subjects. It cannot but be gratifying to the friends of the Redeemer's kingdom, to learn that, with few exceptions, the statements which we have received from the different Presbyteries, represent the interests of religion to be on the increase.

Infidelity is scarcely any where openly professed. The churches are generally walking in peace. There is generally an increased attention to the public ordinances of worship; and many new congregations have been organized, and new churches erected throughout our country. Several of these have been built in regions, where but a short time since was nothing but a waste wilderness, uninhabited by civilized man.

The monthly concert for prayer is generally observed. Bible classes, and the catechetical instruction of youth, are still continued with the most beneficial effects. Baptized children with their parents, have in many instances been convened, and reminded of the solemn obligations imposed upon them, by the baptismal covenant. Praying societies are very generally established. Sabbath day schools are numerous and flourishing, and thousands of youth, who probably would otherwise have grown up ignorant and vicious, have by means of these institutions been instructed, and fitted to make useful members of society.

Liberal patronage has generally been extended to the various benevolent and pious institutions, which are established within our bounds, and many Missionary, and Education, and Bible societies are flourishing. It has given the assembly unfeigned joy, to hear of the very flourishing condition, and the increasing prosperity of the American Bible Society. During the past year a considerable addition has been made, both to its funds, and to the number of auxiliary societies connected with it. We offer our fervent prayers that the blessing of the God of heaven may rest upon it. Several societies for the education of poor and pious youth, who have the gospel ministry in view, have been established during the past year; and the churches appear in some degree to be awaking to a sense of the importance of this subject.

It is with pleasure that we notice the formation of several Missionary Associations of young men. The Young Men's Missionary Society at Richmond, is entitled to particular notice. During the

last year they have employed eight missionaries, and have expended in their support about one thousand dollars.

The students in the University of North Carolina, who are members of the Dialectic Society, have generously engaged to contribute \$ 250, payable in five years, towards endowing a professorship in the Theological Seminary at Princeton. It deserves also to be mentioned, that several children in the Island of Ceylon, and in other places, are clothed, and fed, and instructed, by the contributions of pious females, residing within our bounds.

From the report of the Board of Missions, the Assembly are gratified to learn, that the missionary concerns of our church, appear to be crowned with the blessing of God. The number of missionaries is encreasing, though by no means sufficiently to meet the growing demands of a rapidly increasing population. Our Seminary at Princeton, is yearly furnishing valuable missionaries, whose labours are received with gratitude, and accompanied with a blessing. Under these circumstances it is hoped that the churches will not fail to take up annual contributions for the missionary fund, to the application of which the Presbyterian interest is so much indebted.

It is also gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about 100 students, a majority of whom are pious. Union College has about 240 students, and of these about 70 are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris, in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d, in the Presbytery of Geneva—of Otisco, Onondaga 1st and 2d, Pompey 2d and 3d, and Camillus, in the Presbytery of Onondaga—of Winfield, Whitesborough, Mexico and New Haven, in the Presbytery of Oneida—of Cooperstown and Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant ingathering of the fruits of the late revival—of Sacketts Harbour, Watertown, 1st and 2d society in Adams, Lorrain and Rodman, in the Presbytery of St. Lawrence, have been visited with the special influences of the Holy Spirit. At the military post at Sacketts Harbour, several of the private soldiery have been subjects of the work. In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain. With very few exceptions the subjects of these revivals, continue steadfast in the faith, and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton and Southampton, have also been blessed with revivals.

In the Presbytery of New York the blessings of divine grace have extended to many congregations, and seem to be extending to others. The congregations of the Brick Church, the Orange street Church, the Spring street Church, and the church at Corlear's Hook, have largely partaken of the blessed influences of the Holy Spirit.

In the congregations of Ramapo, Roxbury, Chatham, and Morristown in the Presbytery of Jersey, and Gibson, and Silver Lake in the Presbytery of Susquehanna, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyalusing, Kingston, Bridgewater, and Great Bend, have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburg, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to the congregation of the first Presbyterian church, in the Northern Liberties, and revivals have also been experienced in the congregations of St. Georges, Charlestown and Newcastle, and especially in the second church of Wilmington, in the Presbytery of Newcastle.

A number of the congregations of the Presbytery of Portage, among which, Talmadge, Windham, and Brownhelm, are particularly named; and the first Presbyterian church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abingdon, though there has been no special revival, yet, there have been, within the last year, larger additions than usual, to the communion of the church, especially in the united congregations of Mount Bethel and Providence.

The congregations of Eno and Little River, the church of Cross Roads, of Buffaloe, and Allemance, of Oxford, and other churches of Granville county, and of Hillsborough, in the Presbytery of Orange; of Buffaloe in the Presbytery of Fayetteville; of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the last named Presbytery, it is believed that nearly two hundred persons have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the gospel.

The same benign effects which have attended past revivals, have attended these. Professing Christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit, on the minds of sinners, have been diversified, yet, generally, they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age or sex, or class of society. Blooming youth and hoary age; the child seven years old, and the sinner weighed down with the sins of three score years and ten; the infidel, the profane, and the mere moralist, have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the Prince of Life; have sought salvation from his hands, as his free gift, and, we trust, have found deliverance to their souls, through his peace-speaking blood.

Among the means which God, in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer, on the part of his people, deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private Christians, and they have frequently met in religious societies at the rising of the sun.

Pastoral visitation from house to house, and, also, visitations by private Christians, with personal conversations on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel.

From the General Association of Connecticut, we learn, that the churches in that state, are not only gathering the fruits of the late extensive revivals, but, that the Lord is mercifully extending his work of grace to many other congregations. A large proportion of the members of the mission school, at Cornwall, give good evidence of piety, and the establishment answers the most sanguine expectations of its founders and friends. Arrangements are making for the extension of the Theological department of Yale College, with hopeful prospects of success.

From the General Association of Massachusetts, we learn, that there is much reason for thankfulness on account of the manifestations of the divine presence and blessing. There have been, in

that part of our country, great revivals of religion in the county of Berkshire. More than 300 young men have been assisted in obtaining an education, by the American Education Society, since its commencement. A missionary spirit is much increased, and in Plymouth and Norfolk counties, a Palestine Missionary Society is established, which supports a missionary to the Holy Land. The Andover Institution still flourishes, and contains 132 students.

From the General Convention of Vermont, we learn, that the interests of the Redeemer's kingdom are greatly on the increase in that State. It is true, the want of faithful pastors is felt. Of 171 churches, connected with the Convention, near half are vacant. Still the cause of religion is advancing. Through the past year there have been great and powerful revivals, in 50 towns, in each of which from 15 to 200 persons have been received into the churches. These revivals still continue, in many places. It is supposed that about 2500 persons have joined the churches during the past year. In Middlebury College there has been a revival among the students, and two-thirds of their number are hopefully pious. The spirit of missions is increasing in the state. Education societies, are also formed, and one of these societies, in two years, afforded assistance to 40 young men.

We have heard, with pleasure of the exertions which are made in many of our cities, to promote the spiritual welfare of Seamen, and of the success which has attended these exertions. Places of worship for mariners, are opened in several of our sea-port towns, and both mariners themselves, and their families have received great benefit from attending the public ordinances of the gospel. The Assembly recommends to the ministers and members of our churches, to encourage and promote these useful institutions.

The Theological Seminary at Princeton, continues to enjoy the smiles of the great head of the church. A missionary spirit is diffused among the students, and a few have already devoted themselves to the labours and privations of a foreign mission. The churches are already enjoying the fruits of this most important institution. The Theological Seminary, at Auburn, under the care of the Synod of Geneva, is flourishing; and efforts are also making, with encouraging prospects, to establish Theological Seminaries in other parts of our country.

The Assembly sincerely congratulates the churches, under its care, on the recent union which has been completed between the Presbyterian and the Associate Reformed Churches. We cannot but cherish the hope that this union will be productive of the most beneficial effects, and that the great head of the church will bless it to the promotion of the interests of his kingdom.

On the whole, the review of the past year is calculated to awaken the most lively sensations of gratitude, to the great head of the church, for the blessings which he has bestowed upon it, and to excite us to more zeal and devotedness in his service. We rejoice in the spread of his gospel. *He shall have dominion from sea*

to sea, and from the river unto the ends of the earth. Reviewing his mercies to his church in our land, we are constrained to offer to him our devout praises. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory.—AMEN AND AMEN.*

Published by order of the General Assembly,

Attest,

WILLIAM NEILL, *Stated Clerk.*

PHILADELPHIA, May, 1822.

NEW PUBLICATIONS.

The public have recently been presented with a series of letters from the pen of the Rev. Thomas Cleland, on the doctrines of the Trinity, the Divinity, and Atonement of the Saviour. These letters are addressed to Barton W. Stone.

We have read the work with much pleasure, and would warmly recommend it to the notice of the christian public. The style is easy and well accommodated to the occasion. The writer deserves well of the public for having undertaken a task so unpleasant in itself, and for having executed it in a manner so well calculated to do good.

We will no farther anticipate the public than to give a short extract from the work itself. In the close of his letter on the Deity of Jesus Christ, he says,

"I have thus summarily touched upon the principal texts which are employed by you, and your Unitarian fraternity, in opposing those doctrines which I have endeavoured to defend. It is possible, that nothing I have said will afford conviction or satisfaction either to your mind or theirs. I have honestly endeavoured to search after the truth, and meet every objection in its strongest force. I acknowledge unhesitatingly, that the doctrines I have attempted to defend, are attended with circumstances of the most palpable incomprehensibility to the present confined and limited powers of man. But when once a doctrine is firmly established upon a scriptural foundation, the difficulties attending a full comprehension of it must give way in every case short of contradiction. The great question at present between you and me, is, What does the Bible teach on the subjects under consideration? It makes no difference what public symbols and individual authors have set forth on these subjects. Does the Bible teach them; and is that book divine? As ministers of the Gospel, and interpreters of God's word, you and I are placed under an awful responsibility, being accountable to the Judge of quick and dead. The faith that I avow, in which I am more and more established, the more I investigate the subjects, I never formed from human creeds or tradition. The sentiments advanced by you are not new, though they may appear so to a great many in this western country. With the views that I possess, I cannot forbear expressing my sincere regret, that such sentiments should be propagated. They are becoming however more prominent, as recently more explicit declarations have been made by you and your friends, so that you are better understood. I hope I shall always be ready to applaud that ingenuousness which openly avows sentiments, that are more privately inculcated, though I abhor the sentiments propagated. It is not hard to predict the event of the present course of things here, from what has happened in other sections of Christendom. "A short time since, almost all the Unitarians of New England were simple Arians. Now, it is said, there are scarcely any of the younger preachers of Unitarian sentiments, who are not simple *Humanitarians*;" that is, in plain terms, *Socinians*. These sentiments have been, and still are, propagated with boldness in England, by Priestly, Belsham, Carpenter, Yates, Lindsey, and others. Such was the course pursued in Germany. The divinity of Christ was early assailed; inspiration was next doubted and impugned. May not this soon be the case here, and as unlikely as it may now appear, yet it is very possible that the divinity of the new German school, headed by Semler, and De Wette, and Eichhorn, and Paulus, and Henke, and Herder, and Eckerman, and others, may, in a few years, be plentifully disseminated in our

country. The question at issue may soon be in substance, whether *natural* or *revealed* religion is our guide and our hope. And the sooner it comes to this the better, as the contest will then be more speedily terminated. The line of demarkation will be more definitely drawn. The parties will understand each other better; and the public will understand the subject of dispute, and be less liable to deception and imposition."

WARD'S LETTERS.

It is with much pleasure we have learned that Mr. Skillman proposes publishing an edition of the Farewell Letters of the Rev William Ward, of Serampore. Mr Ward is a Baptist minister connected with the Baptist Mission at Serampore. He has lately visited England and America, upon business connected with the mission. I cannot forbear warmly recommending this work to the patronage of the public. Nor can I deny myself the pleasure of making two very short extracts from the work, by which the public may judge of its style and character. The first extract is from a letter addressed to Mr. and Mrs. Bethune of New York.

"I rejoice that I have visited America; that I have seen some part, at least, of the New World, the chosen refuge of the puritans, and of many an eminently devoted christian; the land of equal privileges; of pure and heavenly light; the country to which, under God, next to my own, the eyes of every friend of God and man on earth are directed; the hope of the world.

"I owe to you, my dear friends, under a gracious Providence, a great share of the comfort and success which has attended my visit to America: I found Serampore in your family. Your influence raised a considerable part of the fund left in America for sending forth Hindoo ministers of the gospel from the Serampore college; and through your letters of introduction, I obtained access to some of the most devoted christians in the United States."

An extract from Mr. Ward's letter to Mr. John Breckenridge, of Princeton College.

"In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature." By a mysterious, yet mighty influence, he infused into their spirits all the fervours of a divine benevolence: and thus constituted them, in his absence, the representatives of the Divine Mercy in the world, and the selected agents through whom all the blessings flowing from the interposition of Christ were to be imparted to mankind, till all the effects of the curse should be removed from the earth. With such an impulse as this given it, and with such a design unquestionably, the vessel of mercy and salvation was launched on the ocean of this world immediately after the ascension of our Lord.

"And what is *now* the spiritual condition of our race?—Five Hundred Millions, it is notorious, remain to this hour Pagan idolaters, and One Hundred Millions more are the followers of the impostor Muhummud. Two hundred millions only are left wearing the Christian name; and in order to make the calculation respecting the real state of this remnant as favourable as possible, we will suppose Princeton to be a fair epitome of the whole christian world. Is there one person in four in Princeton who appears to be brought decidedly under the influence of christian principles? I fear not. We have then less than 50,000,000 of real christians on earth at any given time, and all the rest, (750,000,000) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall."

From these extracts the public may anticipate the pleasure and improvement they may derive by reading the letters of Mr. Ward entire,